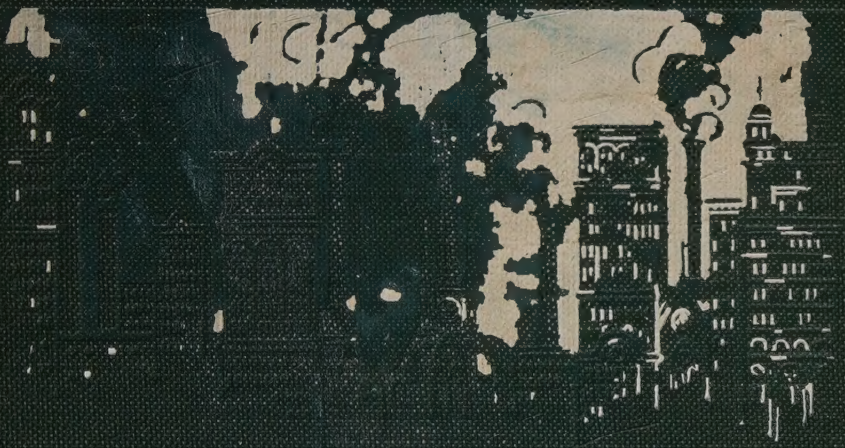
THE CHALLENGE OF THE CITY

JOSIAH STRONG



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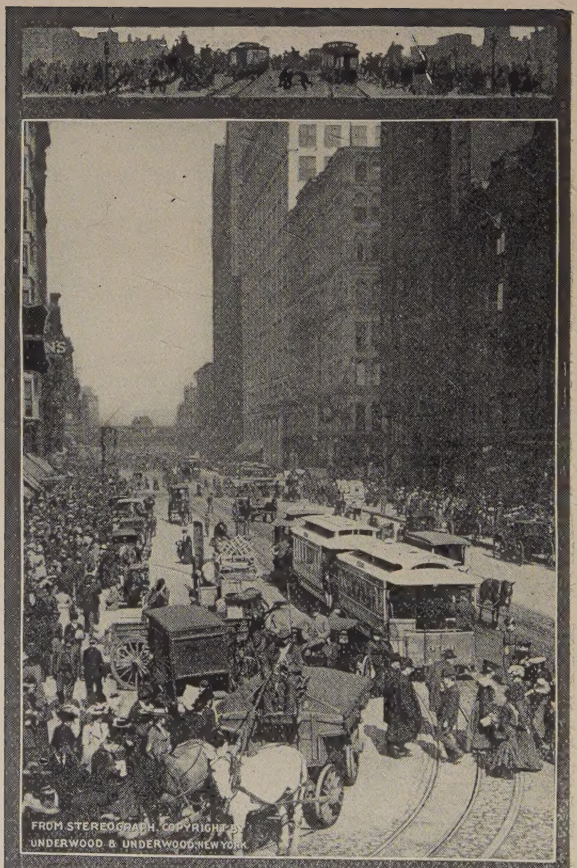

STATE STREET, CHICAGO, LOOKING NORTH FROM MADISON STREET
(ONE OF THE BUSIEST STREETS IN THE WORLD, 18 MILES LONG)

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EDITED UNDER THE DIRECTION OF
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THE CHALLENGE
OF
THE CITY

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1911

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THE MODERN CITY

On the one hand, the city stands for all that is evil—a city that is full of devils, foul and corrupting; and, on the other hand, the city stands for all that is noble, full of the glory of God, and shining with a clear and brilliant light. But, if we think a little more carefully, we shall see that the city has in all ages of the world represented both these aspects. It has been the worst, and it has been the best. Every city has been a Babylon, and every city has been a New Jerusalem; and it has always been a question whether the Babylon would extirpate the New Jerusalem or the New Jerusalem would extirpate the Babylon. It has been so in the past. It is so in the present. The greatest corruption, the greatest vice, the greatest crime, are to be found in the great city. The greatest philanthropy, the greatest purity, the most aggressive and noble courage, are to be found in the great city. San Francisco, St. Louis, Chicago, Cincinnati, Philadelphia, New York, Boston, and Brooklyn are full of devils—and also full of the glory of God.—*Lyman Abbott.*

TO THE DEVOTED MEN AND WOMEN
IN SOCIALIZED CHURCHES
AND SOCIAL SETTLEMENTS, WHO HAVE
DEMONSTRATED THAT THE GOSPEL
OF CHRIST, **LIVED**
IN ALL RELATIONS OF EVERY-DAY
LIFE, IS THE POWER OF GOD UNTO
THE SALVATION OF THE CITY,
AND THE WISDOM OF GOD
UNTO THE SOLUTION OF THE SOCIAL
PROBLEM, THIS BOOK
IS DEDICATED BY THE AUTHOR.

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PREFACE

"Now will you please tell us what to do?

"Sometimes I fall into despair, and want to run off into the woods, and never look at the city again. Then at other times, I want to take a club and smash things! Neither of these things ought to be done, but I do not know what to do. Perhaps you can suggest."

This book is an endeavor to give a practical answer, justified both by reason and faith, to those who, like the writer of the above inquiry, —a teacher of young men and young women, —are asking for a solution of the problem of the city.

The social problem is the problem of man's relations to his fellows; which relations have been wonderfully multiplied and complicated by the industrial revolution. In the city, which is the most characteristic product of the new civilization, these relationships are more numerous and more intimate than elsewhere; and it is there that the evil effects of maladjustment are most pronounced.

The problem of the city, therefore, more urgently demands solution than any other peculiar to our own times. Indeed, nearly all of these problems meet in the city, so that the solution of the city problem is really the solution of the social problem.

This book shows that this problem is more urgent in the United States than elsewhere, and that in this country it demands a practical solution at the hands of this generation.

It is maintained that the social teachings of Jesus Christ afford the only solution; and practical methods are described by which those teachings have been successfully applied.

About two fifths of this book are *The Twentieth Century City* revised and brought down to date. The remainder is new.

The questions at the end of each chapter were prepared by the Young People's Missionary Movement.

JOSIAH STRONG.

New York, August 10, 1907.

THE PLACE OF THE CITY IN MODERN CIVILIZATION

The proportion between the rural and town population of a country is an important fact in its interior economy and condition. It determines, in a great degree, its capacity for manufactures, the extent of its commerce and the amount of its wealth. The growth of cities commonly marks the progress of intelligence and the arts, measures the sum of social enjoyment, and always implies excessive mental activity, which is sometimes healthy and useful, sometimes distempered and pernicious. If these congregations of men diminish some of the comforts of life, they augment others; if they are less favorable to health than the country, they also provide better defense against disease and better means of cure. From causes both political and moral, they are less favorable to the multiplication of the species. In the eyes of the moralist, cities afford a wider field both for virtue and vice; and they are more prone to innovation, whether for good or evil. The love of civil liberty is, perhaps, both stronger and more constant in the country than the town; and if it is guarded in the cities by a keener vigilance and a more far-sighted jealousy, yet law, order, and security are also, in them, more exposed to danger, from the greater facility with which intrigue and ambition can there operate on ignorance and want. Whatever may be the good or evil tendencies of populous cities, they are the result to which all countries that are at once fertile, free, and intelligent, inevitably tend.—*George Tucker.*

I

THE PLACE OF THE CITY IN MODERN CIVILIZATION

I. The New Civilization Materialistic[1]

A Tale of Two Cities

"A tale of two cities" comes down to us from an ancient book. In its opening pages we see the first city built by the first murderer; and it would seem as if vice and crime had festered in the city ever since. In the closing pages of the book we find a glorious city as a fitting type of civilization perfected—a vision of the kingdom of God fully come in the earth. The city of Destruction is waiting to be supplanted by the New Jerusalem.

Disproportionate Growth of Material Civilization

The nineteenth century gave birth to many marvels, but beyond question its greatest and most characteristic wonder was the unprecedented and disproportionate development of material civilization.

[1]This word is used throughout the text in a physical and not philosophical sense.

Necessity of Proportionate Development

I say disproportionate, because in the development of civilization, as in that of the individual, there should be, between the physical, mental, and moral, a parity of growth. If the child grows in body but not in mind, he becomes an idiot. If he develops physically and mentally, but not morally, he becomes a criminal. History has taught no lesson with more emphasis than this, that ignorant or unscrupulous power is dangerous. As the child grows in stature, there should be a growing moral sense and an increasing intelligence to restrain and direct his increasing strength, otherwise he will inflict injury both upon himself and others; and society, because it is composed of individuals, should show the same harmony of development.

Sound Physical Basis Necessary

There cannot be a high intellectual and spiritual growth without an adequate physical basis. Man is the most perfect animal in the world. It was the highest physical organism which received the double crown of intellectual and spiritual life. In human experience, the higher is conditioned by the lower, as the superstructure is limited by the foundation. But it is quite possible to develop the lower life at the expense of the higher. The splendid phy-

sique of the prize-fighter does not imply a corresponding intellectual and spiritual development, but quite the contrary. As an animal, he is admirable; as a man, he is monstrous.

Danger of Materialism

It is a vital question whether the materialism of the nineteenth century is to develop into something higher in the twentieth, or whether our marvelous material development will prove to be at the expense of intellectual and spiritual growth.

Proper Order of Development

The order of development is the lowest first; "Time's noblest offspring is the last." The apostle says: "First that which is natural, then that which is spiritual." Child life is, first, animal; later, intelligence dawns; and, last of all, comes the moral and spiritual life. History would seem to show that this is the natural order in the progress of civilization; that great intellectual expansion and spiritual quickening are usually preceded by a material advance; and if such material growth is not followed by an intellectual and moral advance, degeneration takes place.

Spain and England Contrasted

The great Reformation and the literary splendor of the sixteenth century followed a period of wonderful physical activity. There were voyages, travels, inventions, discoveries,

which resulted in a great extension of commerce and increase of wealth. The gold of the New World was poured into the lap of Spain; but Spain failed to make a corresponding development of intellectual and spiritual life, and her material glory soon faded. England, on the other hand, made intellectual and moral progress no less remarkable than her physical growth. Increasing wealth, therefore, did not corrupt and weaken her. Her higher life was able to control the lower, and thus prepared the way for a still wider material expansion.

Materialism Fatal

Without an adequate moral development to control the physical and utilize it for ends above itself, the material becomes sensuous, then sensual; and sensuality means decay and death. This process of degeneration was illustrated by Greece and Rome, and by all of the ancient civilizations of the East. They perished for lack of parity of growth. Their material development, which was once their glory, became at length their weakness and destruction.

Study of Material World

Glance now at the progress of modern civilization on its material side. There has been a wonderful increase in our knowledge of mat-

ter. Indeed, the physical sciences were most of them created during the nineteenth century. The microscope has given to us many a Columbus, each of whom has discovered, not a new continent, but a new world, of which we had never dreamed. The scientific mind and method have made opulent increase in our knowledge of matter and its laws, which is well; but there has been no corresponding increase in our knowledge of spirit and its laws. We have fixed our close and prolonged attention on things, and things are below us. Only spirit is above us; only spirit can furnish us with those lofty ideals which beckon us above ourselves.

Power Conferred by Science

The growth of the physical sciences has resulted in a mastery of natural laws and forces, which has enormously lengthened the leverage of our power. In the United States, Great Britain, Germany, and France there is steam-power at work equal to the strength of all the able-bodied men of the race. In this estimate no account is made of horse, water, wind, or electrical power, which would aggregate nearly as much more. Nor is the almost endless amount of machinery included through which steam-power is applied, and which is ten,

twenty, and, in some cases, even a hundred times as effective as power applied by hand.

Increase of Wealth

It is not strange that so immense an increase of power should be accompanied by a like increase of wealth, to the production of which it has been applied. For a comparison of the world's wealth in the nineteenth and preceding centuries, we of course have no exact data, but may refer to Mr. Gladstone's well-known estimate that all the wealth which could be handed down to posterity, produced during the first eighteen hundred years of the Christian era, was equaled by the production of the first fifty years of the nineteenth century, and that as much more was produced during the next twenty years. If this is a reasonable estimate, as it would seem to be, it is safe to say, that for the enrichment of the world there was more than three times as much wealth produced during that one century as during the eighteen centuries preceding.

Rising Standard of Living

Such an enormous increase of wealth must of necessity greatly elevate the standard of living and stimulate luxury; and multiplying wants together with increasing facilities for gratifying them could hardly fail to render the new civilization intensely materialistic.

Materialistic Trend in the United States

The materialism of modern civilization is better illustrated perhaps in this country than anywhere else in Christendom.[1] Not that we are more worldly and less Christian than other peoples, but peculiar conditions in the United States have made the pursuit of material good more eager, more intense, and more absorbing, here than anywhere else in the world.

A Century of Expansion

At the beginning of the nineteenth century our national territory was less than one fourth of its present area, and only a small proportion of that was settled. Here was an opportunity for expansion without a parallel, and the use made of it is without a precedent. In bringing this continental wilderness under the yoke of civilization, we organized during the century twenty-nine great commonwealths, twenty-four of which are each larger than all England, and the average area of the twenty-nine is greater than that of England, Wales, and Denmark in one. During that century population increased nearly 71,000,000, or thirteen hundred per cent.

Increase of Cultivated Area

Up to the close of the nineteenth century we had brought under cultivation 5,739,657 farms,

[1]The United States is selected as the most striking example of the growth of materialism.

comprising upwards of 841,201,000 acres. From 1850 to 1900 the area of our farms was increased by 463,000,000 acres, an average of 25,000 acres daily for the entire period. The new farms occupied and improved during these fifty years are greater in area than the German Empire, France, Italy, England, Scotland, Denmark, Belgium, Ireland, Holland, the Netherlands, and Switzerland, taken collectively.

Extension of Railroads

Up to 1905 we had built railways with a total mileage of 218,101 (total miles of track 301,331), the construction and equipment of which cost $12,143,997,551. In 1830 we had twenty-three miles of railway. Averaging the construction for the seventy-five years following, we built enough every year to cross the continent, at an average annual cost of $161,000,000.

Growth of Commerce

The English statistician, Mr. Mulhall, wrote, in 1895: "The merchandise transported by rail in the United States is shown by official returns to be double the amount of land-carriage (at least by railway) of all the other nations of the earth collectively." What a comment on our industrial and commercial activity, that the 70,000,000 people of the

United States at that date transported by rail twice as much merchandise as the remaining 1,500,000,000 of mankind!

Telegraphs and Telephones

In 1906 we had 1,577,717 miles of telegraph wire—enough to encircle the earth 63 times, or to cross the continent 525 times. Of telephone wires we had 1,518,609 miles in 1900, which had increased to 4,778,282 miles in 1906.

Comparative Working Power

According to Mr. Mulhall, the energy or working-power of the nation, including hand, horse, and steam-power, was equal, in 1893, to 129,306,000,000 foot-tons daily; that is, it was equal to lifting that number of tons one foot every day. Our working-power has of course increased largely since then, and at that time it was more than twice as great as that of Great Britain, and was nearly equal to that of Great Britain, Germany, and France combined.

Increase of Wealth

With this power directed chiefly to the creation of wealth, it is not strange that we are growing rich more rapidly than any other people. Our wealth in 1820 was less than two thousand million dollars. In twenty years it had doubled, and in forty years it had increased eightfold. During the thirty years

following, from 1860 to 1890 which period included the Civil War, we created and accumulated forty-nine thousand million dollars—a thousand million dollars more than the entire wealth of Great Britain; and, notwithstanding the great increase of population, our wealth per capita doubled during this interval. During the next fourteen years, from 1890 to 1904, our accumulations increased forty-two thousand million dollars. Thus in little more than half a century from 1850 to 1904, our wealth had risen from seven billions to one hundred and seven billions—an increase of fifteenfold and more.

Recent Creation of Wealth

The wealth of the Old World is the accumulation of many centuries, but ninety-three per cent. of ours has been created and accumulated since 1850. For the ten years from 1890 to 1900 the average daily increase of our wealth was $6,400,000. During the first four years of this century the average daily increase was nearly $13,000,000, or twice as great. Surely "these American days are more marvelous than the 'Arabian Nights.'"

Mastered by Accessories

This vast wealth represents all material things. Since the advent of machinery the accessories of life have been multiplied beyond

all inventory. Things, things, an endless variety of things! What is their effect on us? Do they minister to us simply, or do they enable us to minister more largely and effectively to others? If they end in ourselves, affording new sensations to appetite, gratifying tastes only to re-refine them beyond gratification, economizing time only to invite idleness, and multiplying wants without enlarging life, then do they sensualize and corrupt us; and the more the accessories of life are multiplied, the more useless does life become and the sooner is it rendered a burden to itself.

Ministering Through Accessories

If, on the other hand, the numberless appliances of civilization help us to minister more largely and effectively to the world's needs; if facilities of travel and communication, improved tools and perfected processes, enable us to do two years' work in one, or to influence for good a thousand instead of a hundred, then is life enlarged, enriched, and ennobled, gold is transmuted into character, the material is spiritualized, and the kingdom of heaven comes apace.

Results of Wealth

During the past century each generation in the United States was able to hand down to the succeeding, four or five times as much

wealth as it received from the preceding. The inheritance of great riches usually leads to one of three results, viz.: self-indulgence and enervation—a life of wallowing in wealth; or avarice and hardness—a life of mere money-getting and keeping; or a self-mastery which saves from both of these pitfalls—a life which recognizes the power in wealth as a sacred trust, to be used for the benefit of mankind—a character which, with the strength of a noble purpose, unites the beauty of the best culture. But it is to be feared that our increasing wealth is producing fewer philanthropists than sensualists and misers. Is it not the prevailing tendency of modern material civilization to stimulate luxury and to inflame avarice? And in view of the fact that luxury is historically debilitating and demoralizing, are we not forced to conclude that our disproportionate material progress has become perilous?

Inadequate Moral Progress

We must not forget that during the past century intellectual and moral progress was real and great. There was a wide diffusion of knowledge, and the average man is now far more intelligent than his grandfather was. There has been an elevation of moral standards, though in some important particulars

they are now being lowered. The world is more Christian than it was a hundred years ago, conscience is better educated, and ethical standards are now rising. But intellectual and moral progress has by no means kept pace with material development.

World Not Growing Worse

There are many intelligent men who think the world is growing worse. I cannot agree with them. I believe that, on the whole, the sun sets on a better world every night. But the fact that many hold the contrary shows that our moral progress is not indisputable, while our material progress certainly is. No one questions the reality or the magnitude of the latter. The increase of material wealth is simply prodigious. There has been no corresponding increase in our wealth of literature and of noble ideals; no such massing of moral and spiritual treasure. It is not intemperate to say that there was more material progress during the nineteenth century than during the entire preceding history of the race. No one would think of making a similar statement concerning the intellectual and moral advancement of mankind; nor would any one venture the assertion that we in America have surpassed European peoples in moral and intel-

lectual growth as we have in material development.

The Modern American City Superlatively Materialistic

If, now, it is true of modern civilization that materialism is its supreme peril, preëminently true is it of American civilization; and if material growth finds its comparative in the New World, the modern city furnishes its superlative. The modern city is at the same time the most characteristic product and the best exponent of modern civilization, and beyond a doubt it will determine the civilization of the future.

II. The Disproportionate Growth of the Modern City

Its growth in population and wealth, during the past century, was phenomenal, and quite out of proportion to that of the country at large.

New York an Illustration

Let New York[1] illustrate the city's increasing rate of growth in recent times. Founded in 1614, it took New York 175 years to gain 33,000 inhabitants. During the next period of 50 years it gained 280,000; during the next 30 years it gained 630,000; and during the

[1]New York is frequently referred to because it is the largest city in the United States and in many respects prophetic of other cities.

next 21 years, which period closed in 1890, before the creation of Greater New York, it gained 859,000. The gain during the last short period was 26 times as large as during the first long period, and the rate of gain 208 times as great. During the last ten years, since it became Greater New York, the increase of population has been equal to the gain of the twenty years preceding.

Growth of Chicago

In March, 1907, there died in Chicago a man who was the first white child born in the city, when there were only five houses in Chicago besides Fort Dearborn. This life of eighty-five years saw the city grow from less than one hundred souls to a population of more than 2,000,000.

Increase of Cities in United States and Canada

At the beginning of the nineteenth century the United States had only six cities of 8,000 inhabitants or more; in 1880, 286; in 1890, 443; and in 1900, 545, among which are some of the great cities of the earth. In 1800 less than four per cent. of our population was urban; in 1900, thirty-three per cent. In 1800 Montreal had a population of 7,000; in 1850, of 60,000; and in 1907, of 400,000. Toronto had 9,000 inhabitants in 1834, 25,000 in 1850, and 250,000 in 1907,—an increase in less than

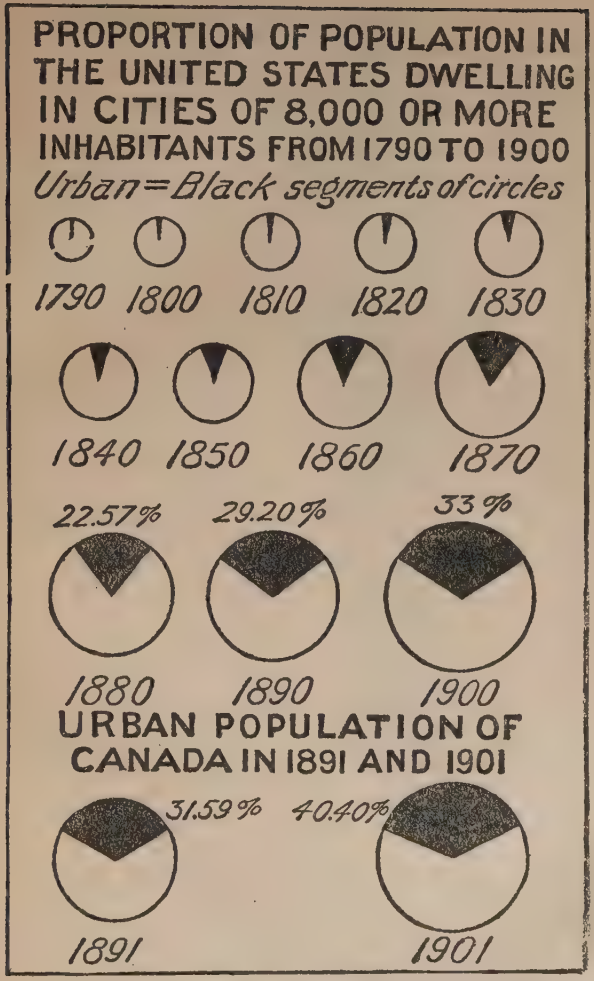
sixty years of one thousand per cent. Some have supposed that this remarkable movement of population from country to city was due to the exceptional conditions of a new civilization, which would pass with time.

Growth of Old World Cities

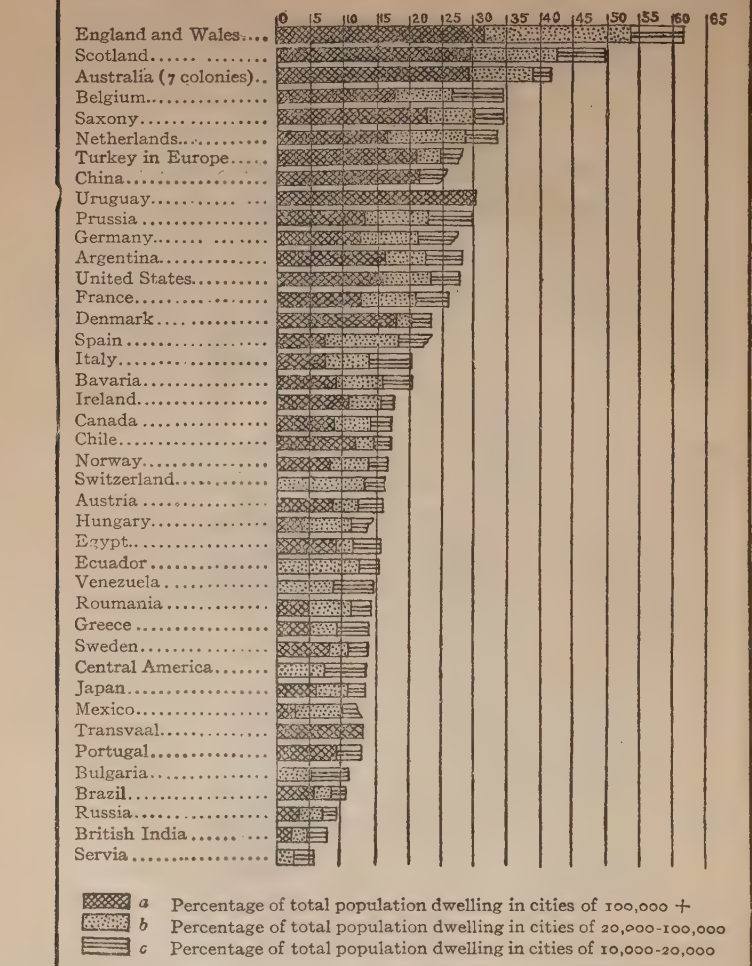
But this growth is not peculiar to new civilizations. London is probably two thousand years old, and yet four fifths of its growth was added during the past century. From 1850 to 1890 Berlin grew more rapidly than New York. Paris is now five times as large as it was in 1800. Rome has increased fifty per cent. since 1890. St. Petersburg has increased fivefold in a hundred years. Odessa is a thousand years old, but nineteen twentieths of its population were added during the nineteenth century. Bombay grew from 150,000 to 821,000 from 1800 to 1890. Tokio increased nearly 800,000 during the last twenty years of the century; while Osaka was nearly four times as large in 1903 as 1872, and Cairo has more than doubled since 1850. Thus in Europe, Asia, and Africa we find that a redistribution of population is taking place, a movement from country to city. It is a world-phenomenon.

Not a Temporary Increase

Some have imagined that it would prove temporary; that this flowing tide would soon



GROWTH OF URBAN POPULATION IN THE UNITED STATES AND CANADA



The entire length of the bars therefore represents the percentage of city dwellers in the total population of the countries named. Broken ends indicate lack of satisfactory statistics for exact measurements.

ebb. But its causes are permanent, and indicate that this movement will be permanent. The sudden expansion of the city marks a profound change in civilization, the results of which will grow more and more obvious.

III. The Disproportionate Growth of the City Will Continue Until It Gains the Power of the Majority

Early and Modern Conditions

In earlier ages population gathered chiefly in cities, but for reasons which were temporary. Men sought the protection from marauders which was afforded by the walled towns. They went to their fields in the morning, and returned at night. But, with the establishment of social order, the men who tilled the soil began to live on it. The growth of the modern city is due to causes which are permanent.

Causes of City's Growth

The redistribution of population which takes place wherever the modern industrial revolution goes is due to three principal causes:

Machinery in Agriculture

1. The application of machinery to agriculture. A special agent of the Government reports that four men with improved agricultural implements now do the work formerly done by fourteen. Inasmuch as the world cannot eat three or four times as much food simply to

oblige the farmers, a large proportion of them are compelled to abandon agriculture, and are forced into the towns and cities. To produce our agricultural staples in 1870, one man was employed to every seventeen acres cultivated; in 1890 there was only one to every twenty-six acres. If the same methods had been employed in 1890 as in 1870 there would have been required 4,430,000 more farm-laborers than actually found employment on the farm. This means that the application of machinery to agriculture during those twenty years forced 4,430,000 men (in addition to their families) to live in the city who would otherwise have lived on the farm. Simply bearing in mind that the world's capacity to consume food is limited, will throw not a little light on economic conditions, both present and future. It means that only a limited number of persons can get a living by agriculture, and that when the supply of food has reached the limit of demand, agriculture can increase only as population increases.

Food-supply and Farmers' Income

To increase the food-supply beyond this limit serves only to decrease the farmers' income. In 1888 American farmers cultivated 25,000,000 acres more than in 1880, and their total cereal

product was 491,000,000 bushels greater; but they received for it $41,000,000 less than for the smaller crops of 1880.

Distribution Needed

It is true there is want, even to starvation, but that is for lack of distribution, not for lack of adequate production. Quite as many people would go hungry in Chicago, if there were twice as many bushels of grain stored in the city's elevators.

Improved Methods

Even the increase of population will not necessarily require any increase in the number of farmers, for many years to come, because improved methods may increase the product as rapidly as increasing demand requires, until we have reached a much higher standard of agriculture. If the best scientific methods were generally adopted, we might undoubtedly double our product without any increase in acreage or in the number of farm-laborers.

More Expensive Table

It is true that as wealth increases a people will spend more on their table, though they do not eat more; and the consumption of more expensive food offers increased opportunities to agriculture, but the greater part of the increased cost of a more elaborate table goes to the caterer rather than to the farmer; and, as we shall see later, expenditure for subsistence

does not keep even pace with increasing income.

Production of Raw Materials

It is true that many of the raw materials required by manufacturers are produced by the farmer, and an increasing demand for such manufactured products makes a corresponding demand, of course, for increased raw materials. But it is also true that the wool, or cotton which one man can produce, furnishes employment for numbers of workmen before it reaches the consumer. So that any increase in the agricultural population, required for the production of such raw materials, would imply a still greater increase in the manufacturing or city population.

Limited Numbers in Agriculture

After taking all the facts into consideration, we are forced to the conclusion that progress in agriculture will limit it to an ever-decreasing proportion of the population, which, of course, means that an ever-increasing proportion will live in cities.

Mechanical Power

2. The second great cause of the modern city's growth was the substitution of mechanical power for muscular, and its application to manufactures.

New Meaning of Manufacturer

The world's work was formerly done by muscles; and the word "manufacturer" origin-

ally meant one who makes by hand. The change which has taken place in the meaning of the word suggests the industrial revolution which has been caused by the transition from muscular to mechanical power.

Substituting Mechanical Power for Muscular

When the world's power was muscular, industry was for the most part individual, and naturally so. When power became mechanical and stationary, workmen gathered around it, and industry naturally became organized. Manufactures, therefore, meant the concentration of population.

Era of Factories

The springing up of factories in the city to make agricultural implements and a thousand other things, created a demand for labor, and attracted to the city the laborers, who were being driven from the farms.

Contrasted Results

It should be observed, in this connection, that the application of machinery to agriculture and to manufactures has in one particular produced opposite results. While it has reduced the proportion engaged in the former, it has increased the proportion engaged in the latter. In 1840, 21.79 per cent. of our population was engaged in agriculture; in 1900, the proportion had fallen to 13.64 per cent. On the other hand, 4.12 per cent. of the population

were employed in manufactures and mechanical pursuits in 1850, and at the close of the century the proportion had risen to 9.28 per cent.

Despite Artificial Stimulus of Agriculture

This remarkable shifting of the population from agriculture to manufactures and mechanical pursuits, or in other words from country to city, took place, notwithstanding the fact that the government gave away during this period an enormous number of farms, thus artificially stimulating agriculture. This stimulus is now being withdrawn, as the arable lands are practically exhausted.

Cause Continues Operative

These opposite effects of machinery upon the two industries are of the greatest importance, since they are due to a cause which will continue operative, and will, therefore, shift the above proportions more and more, perpetuating the movement of population from country to city. This cause is the fact that there is a natural limit to the world's capacity to consume food, while there is no such limit to its capacity to use the products of the mechanical arts. A family eats no more now than a family of the same size ate a hundred years ago (though they eat better food), but their home is supplied with ten times or fifty times as many manufactured articles, the num-

ber and cost of which may be indefinitely increased. If the world were a hundred times as rich as it is, it could not eat a hundred times as much, nor could it make its food cost a hundredfold more; but it could easily spend a hundred times as much on public buildings and palaces, parks, and private grounds, equipage and furniture, books and art, dress and ornament. For all these, purse and taste set the only limit of expenditure; and these limits are constantly and rapidly expanding.

Engel's Law

This harmonizes perfectly with what is known as Engel's economic law. Dr. Engel, formerly head of the Prussian Statistical Bureau, shows that the percentage of outlay for subsistence grows smaller as the income grows larger, and that the percentage of outlay for sundries becomes greater as income increases.

Law of Increasing Agriculture and Manufactures

When the world has been adequately supplied with farm products there can be no increase of food or of those producing it, except as population increases, which is slowly. On the other hand, the products of manufactures and of the fine arts increase as rapidly as the increase of population *multiplied by the increase of wealth and of human wants,* both of

which are growing with astonishing rapidity. The number of those engaged in the mechanical and fine arts, therefore, must *necessarily* continue to increase more rapidly than those engaged in agriculture; which means the continued disproportionate growth of the city.

Effect of Improved Transportation

3. The third great cause of the growth of the modern city is the railway, which makes it easy to transport population from country to city, and, which is much more important, easy to transport food, thus making it possible to feed any number of millions massed at one point.

Limit to City's Growth Removed

Because men are social beings cities have always been as large as they could well be. But until the nineteenth century it was difficult to supply a large city with food, water, and fuel. The lack of water resulted in extremely insanitary conditions and a very high death-rate. It also made the city an easy prey to fire, plague, and pestilence. Famines occurred when grain was rotting on the ground only a few leagues away. The application of steam to transportation now makes it practicable to transport food from the other side of the world. Thus a tendency toward aggregation which has always existed has now been liber-

ated, and the natural restriction to the growth of cities has been removed.

Urban Majority

The time is certainly coming, and at no distant day, when a majority of the population will live in cities. This is already true of fifteen states, in eight of which the urban population is more than two thirds of the whole.

Resistance to Economic Laws Futile

In view of the fact that the concentration of population complicates our religious, social, and political problems, men are loath to admit the above conclusion; and as many English sovereigns attempted to stop the growth of London by proclamation, so not a few are now thinking to resist and overcome the operation of economic laws by means equally futile.

An Essential Point

As clear conviction on this point is absolutely essential to understanding our own times and to appreciating the vast opportunities and responsibilities which they present, it seems necessary to detain the reader long enough to point out the fallacies referred to.

Fallacy of Improved Agricultural Conditions

(a) It is thought by many that if life on the farm can be rendered less distasteful, the young people, who are now eager to go to the city, may be persuaded to remain. It is true the city is more attractive; human intercourse, multi-

plied conveniences, greater religious privileges, superior educational advantages, amusements, excitements, an endless variety of happenings —all these appeal strongly to preference, and have their influence; but these causes are quite subordinate. Even if these attractions could be made to preponderate in favor of the country, that would not materially retard the movement cityward. The decisive causes are economic, and they are absolutely compulsory; they do not consult preferences but create necessities.

Effect of Pleasant and Unpleasant Conditions

It is quite true that the introduction of the rural mail delivery, the extension of telephone and trolley systems into the country will improve the farmer's environment, but it must not be inferred that these changes will materially affect the drift toward the city. Some thousands of men work under ground, not because they prefer darkness and danger, the smut and wet of the coal-mine to God's blue sky and the green earth, but because there is a demand for coal. And the number of miners is determined by the magnitude of that demand, not by the measure of comfort or discomfort in mining. Pleasant or unpleasant conditions of work determine the *class* of peo-

ple, but not the *number* of people, who will engage in it.

Rural Improvement

By all means improve the country environment as much as possible; it will help to elevate the country population, but it cannot materially affect the number who engage in agriculture.

Fallacy of Agricultural Colonies

(b) Again, some philanthropists think that the congestion of the city might be relieved and our most perplexing problems solved by simply placing the "landless man" on the "manless land."

Effect of Organized Agriculture

In the age of homespun, idle men could be provided for so long as there were idle acres, and each family could live in a little industrial world of its own; but that age passed forever when agriculture became a part of the world's organized industry, and so came under the law of supply and demand.

A Futile Exchange

If a hundred thousand families could be transferred from city slums to the country, and so trained as to become successful farmers, which is more than doubtful, it would not in the slightest degree mitigate poverty nor relieve the pressure of population upon the city. These hundred thousand farmers could succeed only by getting the market; and as the

world would eat no more, simply to accommodate them, they could get the market only by driving a hundred thousand other farmers out of it; who, being forced off the farm, would with their families gravitate to the city.

Independent of the Market

Farmers could be made independent of the market and so kept on the farm only in one of two ways, viz.: by being so ignorant and animal that they would be satisfied simply with food and shelter, content like savages to forego the comforts of civilized life; or, by being trained to produce for themselves, in the home, the comforts which intelligence demands.

Impossible Solutions

Of course the first alternative is impracticable in this land and in this day. Ignorance and stagnation can solve no problems in a republic. And the second is as impossible as reversing the motion of the earth on its axis and rolling ourselves back into the age of homespun. The man capable of building for himself a comfortable house, and of making his own furniture and tools, and the woman who can learn to transform wool and flax into garments and house-furnishings, are quite too intelligent, ingenious, and competent to spend their lives thus in the midst of modern civilization. They could make a better and easier liv-

ing by devoting themselves to one of their several trades, which would inevitably take them to the city.

Fallacy of Scientific Methods

(c) One more fallacy is the supposition that, if agriculture were made profitable by scientific methods, farmers and their sons would not wish to abandon it.

Would Reduce Farm Population

Scientific farming succeeds, because a given amount of effort, when more intelligently directed, produces greater results. Inasmuch, then, as the amount of food which the world can consume is limited, the more intelligent or scientific the farming is, the smaller will be the number of farmers required to produce the needed supply, and the larger will be the number driven from country to city. If scientific methods were universally adopted in the United States, doubtless one half of those now engaged in agriculture could produce the present crops, which would compel the other half to abandon the farm.

Holding European Markets

We may not, therefore, take refuge in unscientific methods. If our agriculture is not improved, we shall endanger our European markets, which were worth to us in 1906 no less than $969,000,000, and gave employment to many hundreds of thousands of farm-labor-

ers. We have been able to gain and retain these markets, notwithstanding our wasteful and unscientific methods, because of free farms of virgin soil. This advantage, together with our improved agricultural implements, enabled us to compete so successfully with the farmers of Europe as to produce a general depression of agriculture there, and so to alarm the governments of Europe as to enlist their efforts in behalf of home agriculture. Ministries of Agriculture now exist in almost all European countries, through which subsidies have been granted, prizes offered, agricultural academies and colleges founded, and free-lecture courses established. The people are being instructed and encouraged, and organized into coöperative agricultural societies, which are rapidly multiplying on the Continent.

Compulsion Cityward

This wide-spread revival of agriculture in Europe will force us out of their markets, unless we cheapen our produce by more scientific methods, which will of course reduce the number of American farmers. If our agriculture refuses to progress, and we thereby lose our foreign markets, the many hundreds of thousands of men now employed in producing our agricultural exports will be forced off the farm.

If our methods become sufficiently scientific to maintain our past advantage, our continued exports of food will continue to drive European peasants from the soil, force them to emigrate, and add them to our swollen urban population. In either case, whether American farmers accept or reject scientific methods, large numbers will be driven to the cities.

The Power of Numbers

We must face the inevitable. It is only a question of time when the greater part of our population will be urban, and our cities will possess all the power which in a democracy belongs to majorities.

The city already dominates the nation in two ways which need only to be mentioned.

IV. The City Sways the Scepter of Wealth

In 1850 more than half our wealth was rural, in 1890 more than three quarters of it was urban. During these forty years rural wealth increased fourfold, while urban wealth multiplied sixteenfold. In this commercial age the influence of wealth penetrates all classes, and is becoming more and more dominant. Wealth is increasing much more rapidly

than the population, and is being concentrated in the city.

V. The City Sways the Scepter of the Press

In this country public opinion is only less mighty than omnipotence. It creates and amends constitutions; it makes laws, and determines whether or not they shall be enforced; it shapes national policies, domestic and foreign; and the press which educates and sways public opinion is located in the city.

Beyond a peradventure the city is to determine the future of civilization and the national destiny.

QUESTIONS ON CHAPTER I

These questions have been prepared for the purpose of suggesting some new lines of thought that might not occur to the leader. They are not exhaustive, by any means, and every leader should study to use or replace according to his preference. Those marked * may afford an opportunity for discussion. Other questions demanding mere memory tests for reply can easily be added.

Aim: To Realize the Strategic Importance of the City in Modern Civilization

I. *The New Civilization Materialistic.*

1. What is meant by materialism?

2. What are the causes for the materialistic tendency of the times?
3.* Why has not the growth of the moral and intellectual life kept pace with the increase in wealth?
4. What are some of the real perils of materialism?
5. What effect has materialism had upon the religious life of the country?
6. Do you believe that the amassing of immense fortunes is a benefit to the country? Why?
7. If a financial panic should come, would the urban or rural population suffer more, and why?
8. Do you see any reason why the present rate of economic prosperity should not continue in the United States and Canada? State several reasons.
9.* Do you believe that adversity or prosperity will develop the best type of Christianity?

II. *The Causes of the Disproportionate Growth of the City.*

10. Enumerate the chief causes for the increase of urban population.
11. What do you consider some of the advantages of living in a city?
12. What do you consider some of the advantages of rural life?

III. *Disproportionate Growth of the City will Continue.*

13. Why will the urban population continue to increase?
14. What limitations to the growth of cities have been removed?
15. What do you understand by Engel's law? Explain fully.

16. Why would you not advocate transferring population from the cities to the country?
17.* What law of supply and demand controls the number of agriculturists?
18. What effect will more scientific methods in agriculture have upon the increase of the population in the cities?
19. Why do factories not locate in the country?
20. What are some of the disadvantages of living in the country?
21. To what extent does the press of the city influence the country?

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THE MODERN CITY A MENACE

The city has replaced simplicity, industrial freedom, and equality of fortune with complexity, dependence, poverty, and misery, close beside a barbaric luxury like unto that of ancient Rome. Vice, crime, and disease have come in. The death-rate has increased, while infectious diseases and infant mortality ravage the crowded quarters. The city has destroyed the home and substituted for it the hotel, flat, tenement, boarding-house, and cheap lodging-house. Our politics have suffered, and corruption has so allied itself with our institutions that many despair of democracy. The city exacts an awful price for the gain it has given us, a price that is being paid in human life, suffering, and the decay of virtue and the family.—*Frederic C. Howe.*

We know the story of Cincinnatus, called from the plow to the conduct of government. It has been a favorite tale with us, because it has been typical of American life in the past. Rural votes have controlled our destinies, and men from the country have given shape to our national life. But we are entering a period in which men from the city are certain to have an increasing influence in the councils of the nation, and are very likely to become dominant. Even now, our President is a New Yorker by birth. It is not possible to foretell what changes will come to our country as a result of the increasing influence of the city man, but they are bound to be momentous.—*Richard T. Ely.*

II

THE MODERN CITY A MENACE

I. A Menace to Itself

A city is not necessarily materialistic because it is rich and magnificent. The city of the Apocalypse, which came down out of heaven, and prefigures a perfect civilization—the kingdom of God fully come in the earth—is represented as glorious beyond Oriental dreams of magnificence, and rich beyond even American dreams of wealth, but it is not materialistic. A city is materialistic in the sense intended when its intellectual and moral development is not commensurate with its physical growth.

A City Materialistic —When?

1. Look, first, at the demand which the twentieth century city will make on a higher intelligence. The development of mechanical power, which created modern civilization, took place chiefly in the city. It is not strange, therefore, that wealth has increased much more rapidly in the city than in the country, as we have already seen. Wealth, of course,

Higher Intelligence Demanded

is power, and the rapid increase and concentration of it creates many and difficult problems, particularly in a democracy whose institutions were framed with special reference to preventing the concentration or long retention of power. These problems, therefore, are at the same time most urgent and most perplexing in the city, where wealth is being massed; and it is there that the highest order of intelligence is needed for their solution.

High Death-rate of City

The closer relations of the new civilization are emphasized in the city, and the more populations are massed, the more difficult and the more important it is to maintain good sanitary conditions. The city has been called "the grave of the physique of our race." As a rule, the denser the population the higher is the death-rate. The average number of deaths for the rural districts of the United States in 1902 was 15.4 out of every 1,000 persons, while the average for our cities was 17.7. If we may assume that proper sanitation would reduce the average for the city to that of the country, of which there can be no doubt, there were, in 1902, in our cities more than 109,000 unnecessary deaths—victims sacrificed because we have not learned how to live in cities.

Scientific Sanitation

It has been demonstrated that scientific sanitation greatly reduces the death-rate. In Bradford, England, the death-rate was in twenty years reduced, by sanitary reform, from 27 to 17. In Birmingham, the average for ten years, ending in 1874, was 26.8; in 1892 it had been reduced to 20. For three years the average rate in a portion of the city was 53; sanitary reform reduced it to 21. In Glasgow a large slum area was cleared and rebuilt with model tenements. The death-rate fell to 14.4 per thousand, while in an adjoining slum it remained at 53.

Sanitation in New York

The results of intelligent and conscientious care of the public health are shown by comparing the record of Tammany Hall with that of the reform administration in New York a few years ago. For the ten years from 1886 to 1895, the average death-rate under Tammany misrule was 25.18. Assuming that it would have remained at 25, had Tammany continued in power, sanitary reform, by gradually reducing the death-rate to about 20 in 1897, saved 3,758 lives in 1895; 7,736 in 1896, and 9,920 in 1897—a total of 21,414 lives in three years. And, as there are about twenty-eight cases of sickness in New York which are not fatal, to

every one that is, we may fairly infer that sanitary reform in three years prevented 599,000 cases of sickness. Unless the tiger is more likely to change its stripes than the leopard its spots, the Tammany "tiger," had it been free to ravage the city during those three years, would, on the average, have killed nineteen victims and have wounded five hundred and thirty-nine every day. This is but a single item of the cost of permitting unscrupulous ignorance to rule our city. The cost in money is enormous, but with that the public has been generally made acquainted.

Numbers Increase Problems of Government

The problems of government increase with the increase in population. As cities become more populous, relations whose harmony must be preserved increase in number and complexity. A mistake is further reaching; it has a longer leverage; and as efficient government grows more essential it becomes increasingly difficult. To administer the affairs of a village of 1,000 inhabitants is a simple matter, requiring only ordinary intelligence; the government of a city of 100,000 is much more complicated; while that of a city of 1,000,000 or of 5,000,000 demands expert knowledge, ability, and character of the very highest order.

Experimental Stage of Municipal Government

Our political development in the United States has been along national and state lines rather than municipal. The principles of the state and national governments are well settled and clearly defined, but those of municipal organization and government are confused and uncertain. We are as yet in the experimental stage, and need the insight and genius of the highest statesmanship to solve the new and complex problems of the city, which are the problems of the new civilization. Among them are those created by the industrial revolution which has taken place during the nineteenth century—such as adjusting an aristocratic system of industry to a democratic system of government.

Highest Qualities Demanded

If upon these and other municipal problems we should bring to bear the wisdom of the fathers who framed the constitution, not a scrap of it would be wasted. It does not seem to me extravagant to say that higher intellectual qualities are required to solve these problems than to administer successfully the office of the nation's chief executive.

Ignorance in Control

Does any one imagine that we are meeting these high demands? As our cities grow larger are we calling to office larger-minded

men, capable of grappling with these profound problems? As a general rule, the larger our cities the worse and more incompetent is their government. We are permitting the most ignorant classes to control them. Only as far as the intelligence of a city is brought to bear upon public affairs, does it practically exist.

Ignorance in Power

Here is an illustration of the grade of intelligence which held office in New York for many years: When President Roosevelt was Police Commissioner of the city, applicants for appointment on the police force were subjected to civil-service examination. In answer to the question, Name five of the six New England States? one man replied: "England, Oirland, Scotland, Whales, and Cork." Asked to tell what they knew about Abraham Lincoln, about twenty said he was president of the Southern Confederacy. About forty thought he was a great general in the Union army. One was sure that he was "a great general who won the battle of Bunker Hill." Many thought he was assassinated by Guiteau; one said the deed was done by Garfield; and another by Ballington Booth! This would be very funny if it were not very serious.

2. Turn now to the increasing demands

made upon moral character by the new civilization, as exemplified in the modern city. The organization of industry, which came with mechanical power, involved the division of labor, which has substituted for the independence of the age of homespun an ever-increasing dependence.

Interdependence Demands Higher Moral Character

Says Mrs. Browning:

"'Twill employ
Seven men, they say, to make a perfect pin;
Who makes the head, content to miss the point;
Who makes the point, agrees to leave the joint.
And if a man should say, 'I want a pin,
And I must make it straightway, head and point,'
His wisdom is not worth the pin he wants.
Seven men to a pin, and not a man too much."

Allied Industries

We are told that it now takes sixty-four men or more to make a shoe; and each one of the sixty-four is dependent on the other sixty-three for the finished product. In like manner and measure have the great allied industries become dependent on each other. Consider how far-reaching would be the results of absolutely stopping the output of coal. All transportation by railway and steamship would cease. All factories dependent on steam-power would have to shut down; and those using water-power would soon be compelled to follow, for

lack of transportation facilities. For the same reason, agriculture would be prostrated. Street-cars, whatever the power used, would come to a standstill. Illuminating-gas, electricity, and water-supply in our large cities would all fail. Industry of every kind would be paralyzed; and, before civilization could readjust itself, famine and pestilence would sweep through the land.

Individual Moral Failure Increasingly Harmful

Thus, as civilization grows more complex, and the individual becomes more fractional and dependent, it becomes increasingly important that men should be dependable. A moral failure on the part of a farmer, living out on a prairie, would make little difference to the world; but a moral failure on the part of a bank-cashier might prostrate the business of a community and throw thousands out of employment. Increased responsibilities imply greater opportunities for mischief, stronger temptations, and the need of firmer principles. More complicated relations require a clearer perception of the rights of others, a more delicate conscience, and a keener sense of justice, for any failure of character or conduct under such conditions is further-reaching and more disastrous in its results.

Necessity of Social Conscience

It is in the city that our relations are closest and most complicated; it is there that the maladjustments of society create the sorest friction; it is in the city, therefore, that the well-developed social conscience is most needed. It is chiefly in the city that the enormous powers of organization and of centralized wealth are wielded; and it is there that these powers must feel the wholesome restraint of righteous laws and of an enlightened popular conscience. It is in the city that the unprecedented increase of wealth affords unprecedented opportunities for self-gratification; and, without a corresponding increase of self-control, we shall become enervated and demoralized in the lap of luxury. As the city grows populous and rich, the administration of its vast interests affords increasing opportunities for the corrupt use of money. There is, therefore, an increasing need of officials whose moral character is absolutely incorruptible—those who accept office for the public good, not those who seek it for private gain.

The Officials We Deserve

If, now, the citizens fail to elect such men to office, it is because the citizens themselves lack civic intelligence and civic morality. If we have not sufficient moral sense or common

sense to prevent saloon-keepers, thieves, gamblers, jail-birds, and prize-fighters from dominating our municipal politics, we have as good officials as we deserve.

Inferior Moral Development

The character of the men who usually get control of our largest cities, such as New York, Philadelphia, and Chicago, together with the corruption which has been laid open in recent years, indicates that the moral development of the city has by no means kept pace with its material growth.

Crime in Chicago and New York

Chicago's moral development is not the feature of its growth which has made it one of the wonders of the modern world. Its increase of crime has been even more astonishing than its growth of population. We read of a dozen highway robberies on its streets in a single night, and of 128 homicides in a single year. During the same year London had only 24 murders. Allowing for the difference in population, the chances of being murdered were sixteen times as great in the American city as in the English. During 1906 there were 253 homicides and 707 suicides in New York City —nearly 1,000 murderous deaths in a single year!

No moral failure is more significant in a

democracy than a spirit of lawlessness, which, there is reason to fear, is on the increase in the United States. An odious law may be successfully enforced among a lawless people under a monarchy; but if in a democracy the people do not respect their own laws, what becomes of government?

Lawlessness in a Democracy

Disregard of the rights of person and of property, or, in a word, lawlessness, is much more hurtful and dangerous in the city than in the country; and yet it is much more prevalent there than elsewhere. Philadelphia and Pittsburg are not exceptionally bad cities, but in Philadelphia there are seven and a half times as much crime to a given population, and in Pittsburg and Allegheny City nearly nine times as much, as in the average rural county of Pennsylvania.

Greater Lawlessness in City

It would seem to be sufficiently clear that the moral development of the American city has not kept pace with the material; and, generally speaking, the larger the city the greater the disproportion. An inadequate intellectual growth is serious enough, but moral failure is much more so. It was the latter, so history shows, which proved fatal to the great civilizations of the past. Greece had no lack of intel-

Moral Failure of City

lect; hers was a moral failure. The same is true also of Rome.

The Outlook

3. What, then, is the prospect for the future? The fact that an ever-increasing proportion of population must live in the city is not reassuring as to moral growth. The decay of Italian agriculture and the migration of population to Rome accompanied and stimulated the decay of Roman morals. Mr. Lecky says: "It would be difficult to overrate the influence of agriculture in forming temperate and virtuous habits among the people." It will be much more difficult to maintain a high moral standard in a nation of cities than it would be among an agricultural people.

Two Roots of Moral Life

We have seen that the material growth of the city is to continue. The two great roots of its moral life are the home and the Church. Are they as vigorous in the city as the forces which are ministering to its physical life?

The Home

We learn from the census of 1900 that of every hundred families on the farm sixty-four owned their homes. In the cities of 100,000 to 500,000 population 28.8 per cent. owned their own homes. In the six cities of 500,000 inhabitants or more, the average percentage who owned their homes was 21.4, while in Manhat-

tan and the Bronx,[1] where population is densest, the percentage drops to 5.9. In one assembly district out of 14,000 homes, only 56 were owned by those who occupied them, and of these only 14 were unencumbered—one in a thousand. Of course, the institution of the home, with all its saving influences, may exist in the tenement, but it is less likely to do so, and it certainly cannot exist where there are several families in a single room. It is shown in Mr. Charles Booth's great work, *Life and Labor of the People in London,* that in that city there are 2,257,000 people who, singly or in companies, live in one room—sleeping, cooking, eating, bathing, if at all, within the same four walls. As cities grow more populous, land-values and rents increase, and the people are packed away in closer quarters. Under such conditions, hotel, lodging-house, and tenement-house populations increase and homes decrease.

The Homeless Rich

Homes are disappearing in the city at each of the two social extremes. Among the rich, hotel and club life is being substituted for home life. With the great increase of interest-bearing securities there is a growing idle

[1]Boroughs of New York City.

class which is migratory. They spend a few weeks in one climate and then flit to another. They have so many houses that they have no home; and their mode of life is, perhaps, as trying to moral character as that of the slums.

The Churches Decreasing In Cities

The city is from one half to one quarter as well supplied with churches as the whole country; and, moreover, the Church, like the home, grows relatively weaker as the city grows larger. In 1840 there was in Boston one Protestant church to every 1,228 souls; in 1890, one to every 2,135; in 1900, one to every 2,234. In New York, in 1840, there was one Protestant church to every 1,992 souls; in 1890, one to every 4,361; and in 1900 (in Manhattan and the Bronx) one to every 4,736. Investigations show that our larger cities, generally, in 1890 had only half as many Protestant churches to the population as they had fifty years before.

Tendencies Must be Arrested

Here are well-defined tendencies; growing cities, requiring for their safety an ever-strengthening moral life, while the two great moral sources of that life are steadily becoming weaker. It requires neither a prophet nor the son of a prophet to foresee the issue, if present tendencies are not arrested. James

Freeman Clarke said: "A time comes in the downfall and corruption of communities, when good men struggle ineffectually against the tendencies of ruin. Hannibal could not save Carthage; Marcus Aurelius could not save the Roman Empire; Demosthenes could not save Greece, and Jesus Christ himself could not save Jerusalem from decay and destruction."

The Only Escape from Doom of Materialism

The modern city is materialistic; that is, in its growth, the intellectual and moral have not kept pace with the physical. It is possible to save the twentieth century city from the final doom of materialism only by quickening its moral and intellectual life; for the slums, which contain the elements of triumphant anarchy, are born of the ignorance and sin of a materialistic civilization.

II. The Modern City a Menace to State and Nation

Local Self-government Essential

Two generations ago Alexis De Tocqueville showed that the principle of local self-government is fundamental to our political institutions and to the very spirit of liberty itself. He then wrote: "Local assemblies of citizens constitute the strength of free nations. Municipal institutions are to liberty what primary

schools are to science; they bring it within the people's reach, they teach men how to use and how to enjoy it. A nation may establish a system of free government, but without the spirit of municipal institutions it cannot have the spirit of liberty."[1]

Danger of Great Cities

At that time the people of the United States enjoyed local self-government, but since then important and significant changes have taken place, not wholly unforeseen by this student of American democracy. He says further: "I look upon the size of certain American cities, and especially upon the nature of the population, as a real danger which threatens the security of the democratic republics of the New World"; that is, the several states of the Union. When this was written, our urban population was less than nine per cent. of the whole; in 1900, it was thirty-three per cent., or more than three times as large, relatively.

Scandal of Municipal Government

The American city is becoming a menace to state and nation because, as it grows more powerful, it is becoming less capable of self-government. The maladministration of municipal affairs in our large cities has long since become a national scandal, and the opening up

[1] *Democracy in America*, 42.

of its rottenness has made municipal democracy a stench in the nostrils of the civilized world. Our friendly but discriminating English critic, the Honorable James Bryce, says that the one conspicuous failure of American institutions is the government of our great cities; and every intelligent man knows this to be true. Professor Franklin H. Giddings, of Columbia University, said a few years ago, in an address before the Nineteenth Century Club: "We are witnessing to-day, beyond question, the decay—perhaps not permanent, but at any rate the decay—of republican institutions. No man in his right mind can deny it."

Self-government Abandoned

Not every one is aware to what extent fundamental principles have been abandoned. Our Revolutionary sires thought it worth while to go to war rather than submit to taxation without representation; and as to local self-government, they deemed it the very essence of liberty. What would they have said if they could have foreseen that their grandchildren would —I will not say pusillanimously surrender these precious principles without a struggle, but—actually *thrust them out of their hands?*

How Cities Lost Autonomy

Our theory is that of government by the people. The municipal council represented

the people and in it was municipal government formerly centered, including, of course, the levying of taxes for municipal expenditure. But as business men became absorbed in private concerns, to the neglect of public interests, and the voters who voted failed in civic intelligence and conscientiousness, incompetent and venal aldermen were elected, and intolerable abuses naturally followed. A large majority of the voters who placed demagogues in control were non-taxpayers and regardless of the burdens laid on property owners. The latter class, instead of arousing themselves to their civic duties and undertaking the education of public opinion and of the popular conscience, resorted to the easier course of appealing to the state legislature, which afforded them protection from their own representatives by restricting the powers of the municipal council. These powers were transferred to independent boards, which were in no way accountable to the people. Thus our cities, for the most part, lost their autonomy and came to be governed by the state legislature, most of whose members could have little knowledge of local conditions, and would not be held responsible by their own constituents for the mismanagement

of municipal affairs, in which the rural districts had but little interest.

Power Centralized

The next step was to place the appointment of these boards in the hands of the mayor, that he might be held responsible. Thus, in our larger cities, power has been transferred from the legislative to the executive branch, and so centralized.

The Strong Man

The struggle for liberty has been a struggle to wrest power from one, or the few, and to lodge it with the many; that is, to decentralize government. When popular government fails, society is saved from anarchy by the strong man; that is, power is again centralized. The movement, therefore, to centralize government by transferring power from the council to the mayor was a confession that popular government in our large cities had failed.

Forcing a Wise Choice

It has been supposed that it would be safe for the legislature to confer extraordinary powers on the mayor, because in that event the election of a man of ability and integrity would be of such transcendent importance that the intelligence and character of the city would certainly unite to insure a wise choice.

Surely that experiment could not be tried under the stress of more powerful motives than

Failure of Enforced Wisdom in Greater New York

those brought to bear in the first municipal election of Greater New York. Its mayor (or his boss) would have in his gift offices whose salaries amounted to $500,000 a year. This new government would administer municipal property to the value of $1,000,000,000, and control the annual expenditure of $75,000,000 —a sum nearly equal to the annual budget of the Turkish Empire, or to that of Holland and Switzerland combined. The citizens who desired good government were in a large majority; nothing was needed to insure success, except intelligent and unselfish devotion to the public good; but that is precisely what was lacking, and the appeal to civic patriotism failed; and it was shown that the Greater New York was as incapable of self-government as was the lesser city.

A Valuable Warning

Evidently democracy in our larger cities has broken down. Let us be thankful that the warning came before the dominating numbers of the urban population rendered that failure final.

City Vote Questionable

So general has become the distrust of our cities, that for years we have relied on the country vote to save the state and nation from the consequences of the city vote. And though

our great cities have shown themselves incapable of self-government, they have not brought upon either the country or themselves the full natural consequences of their ignorance and corruption, because in important particulars the state under recent constitutions has controlled and restrained them.

City Destined to Control

We are now prepared to weigh the gravity of the fact that more than one half of our population will soon be urban, and that in due time we shall be a nation of cities. If the rate of the movement of population from country to city, between 1890 and 1900 continues until 1940, there will then be in the United States 21,000,000 more people in our cities than outside of them. If the rate of growth above referred to is not sustained, it will make a difference of a few years only, as the preponderance of our city population in the near future must be regarded as certain. The cities will then no longer accept limitations from the state, but, when they have become fully conscious of their power, will take into their hands not only their own affairs, but also those of the state and of the nation.

What Then?

What if the cities are then incapable of self-government? If their government is then "a

conspicuous failure," what will become of our free institutions?

When Liberty is Remedial

Some one will quote Lord Macaulay's saying that the remedy for the evils of liberty is more liberty; but whether this prescription is wise, or otherwise, depends. No form of government is absolutely best. That is best which secures the best results. What would be the best form for one people, would be the worst for another. Democracy is the best form for those only who have sufficient intelligence and moral character to be capable of self-government. Without such qualifications for its enjoyment, liberty lapses into license and ends in anarchy.

Government by Mob or Military

Most of our great cities have at some time been in the hands of a mob. In the summer of 1892, within a few days of each other, New York, Pennsylvania, and Tennessee ordered out their militia, and Idaho called on the United States Government for troops to suppress labor riots. More recent instances are not lacking. That is not self-government, but government by military force. There is peril when the Goddess of Liberty is compelled to lean on the point of a bayonet for support. Sooner or later it will pierce her hand.

Who will Rule City When City Rules Nation?

The city, in a position to dictate to state and nation, and yet incapable of self-government, is like Nero on the throne. As the city, by virtue of its preponderating population, is soon to ascend the throne, it is well to glance at some of the powers which are reaching after the city's scepter.

The Saloon as Master

As the saloon sustains important relations to the law, it desires to control both those who make the laws and those whose duty it is to enforce them. It has already become a political institution of power. Politicians are careful not to antagonize it. Its political support or opposition is apt to be decisive; for saloonkeepers are liquor men first, and Democrats or Republicans afterward. When this their craft, therefore, by which they have their wealth, is in danger, it is easy for them to drop political differences, and by uniting hold the balance of power and wield it in the interest of their business. An astute politician in New York, reputed to be a total abstainer and a Church member, said he would rather have the support of the saloons than that of the churches. There is a Western city of exceptional intelligence, the seat of a state university—not a large city, but precisely such as we should expect to be

governed by an enlightened public opinion. An ex-mayor stated in public that the city was controlled not by the people, but by its one hundred saloon-keepers. "They determine," said he, "who shall be nominated and who shall be elected in both political parties."

Stronger in City Than Country

The saloon is much stronger in the city than in the country; indeed, there are few cities in the United States which the liquor power is not able to dominate. What if the saloon controls the city when the city controls state and nation?

Foreigners in Cities

Again, another fact which must be faced is that our foreign population is largely concentrated in the city.

Our Debt to the Immigrant

We do not forget our indebtedness to the immigrants. They have borne the brunt of the toil and hardship in subduing the continent and in developing its resources. They shared the sacrifice to save the Union. They have enriched the literature of every profession, and many are among our best citizens, intelligently and enthusiastically devoted to American institutions. Not a few of our truest Americans, as our Irish friends might say, were not born in their native land. They became Americans by choice, we only by accident. Oftentimes

the patriotism of the naturalized citizen shames that of the native-born. Here is a vast amount of valuable raw material out of which admirable Americans can be made. Indeed, most of the races coming to us have desirable qualities in which we are deficient; and, if they fail to make valuable contributions to our civilization, we ourselves shall be primarily responsible. Whether the immigrants are to remain aliens or become Americans depends much more on us than on them.

Un-American and Illiterate Immigrants

But we must not be blind to the fact that in several ways the foreign population puts a great strain on our institutions. Many are naturalized without being Americanized, which means ignorant power; and that is always dangerous. The proportion of illiterates among our foreign-born population (12.9 per cent.) is nearly three times as large as among the native whites (4.6 per cent.). In 1900 there were 65,008 native whites in the United States at least ten years of age, born of foreign parentage, who could not speak the English language.

The Pauper Immigrant

Those who are foreign by birth or parentage, though constituting about one third of the population, furnish 6,000 more paupers supported in the alms-houses than the native white ele-

ment, and nearly as many as the native whites and blacks together. That is, the tendency to pauperism in this country is nearly three times as strong in the foreign element as in the native.

The Criminal Immigrant

Again, of the prisoners in the United States, omitting those whose parentage is unknown, the foreign element furnishes 56.81 per cent. and the native, 43.19 per cent. In other words, the tendency to crime in the United States is more than two and one half times as strong among those who are foreign by birth or parentage, as among those who are native.

Juvenal's Complaint

Juvenal complained that Syrian Orontes had flowed into the Tiber, and brought with it its language and morals. In like manner, our American waters have been fouled by many an Orontes of the Old World.

Possible Immigration

When we consider that the quality of immigration is growing less desirable, it is not reassuring to reflect that Europe could send us an unceasing stream of 3,000,000 every year—as many as our entire population in twenty-eight years or 300,000,000 in a century—and yet leave the present source of supply not only unimpaired but even increased; and until economic conditions have been equalized between

Europe and America the stream will continue to flow.

The Immigrant's Preference for the City

Judging the future by the past, it is improbable that any legislation will dam this stream. Our population will continue to swell by this foreign flood, and whatever strain it puts on American institutions, that strain is more than three times as great in our large cities as in the whole country. In 1890, of the male population in our eighteen largest cities, 1,028,122 were native-born of native parentage, 1,386,776 were foreign-born, and 1,450,733 were native-born of foreign parentage; that is, those who were foreign by birth or parentage numbered 2,837,509, or more than two and a half times as many as the native American stock. This proportion has been largely increased by the immigration of the last sixteen years.

The Boss and the City's Scepter

These elements, as they come to us, are clay in the hands of the political potter. If they remain uninstructed as to good citizenship, and incapable of forming individual judgments concerning public questions, the boss will certainly rule the city when the city rules the nation.

Warning of Wendell Phillips

Wendell Phillips once said: "The time will come when our cities will strain our institutions

as slavery never did." That day is drawing near; and our probation of one generation is none too long in which to meet the peril of the materialistic city by building it up in intelligence and character.

Warning of James Bryce

A few years ago as a company of Americans were about to sail for the United States, James Bryce said to them: "Go back to the splendid world across the sea; but don't you make a failure of it. You cannot go on twenty-five years more in your great cities as you have been doing. Don't you do it. If you do, you will set us liberals back in Europe five hundred years."

QUESTIONS ON CHAPTER II

AIM: TO REALIZE THE MENACE TO STATE AND NATION IN THE DISPROPORTIONATE DEVELOPMENT OF THE MODERN CITY

I. *The Modern City a Menace to Itself.*

1. When is a city materialistic?
2.* Has the destruction of life in cities been intentional, or due to ignorance regarding proper laws of sanitation?
3. How has the concentration of large populations increased the problem of city government?
4.* What are some of the conditions in a city that make government more difficult?
5. If you were police commissioner, what requirements would you make to secure good policemen?

6.* To what extent are other people dependent upon you for efficient and faithful service?
7. Are our officials any better than the majority of the people desire to have them?
8. Why are the opportunities for lawlessness greater in the city than in the country?
9.* How do you explain the fact that fewer homes are owned by people in the city than in the country?
10. Does ownership of property increase interest in public welfare, and why?
11.* How do you account for the decrease of the Protestant Church membership in large cities?
12. Has immigration had any effect upon the proportion of Protestant Church members in the cities?

II. *The Modern City a Menace to the State and Nation.*

13.* How do you explain the moral deterioration of city government?
14. Do you believe in centralized power in city government?
15.* If city government fails, do you think the state and national governments will fail?
16. Do you think that the state and national governments can prevent the failure of the nation?
17. Do you believe that there are more good than bad people in the cities?
18.* Why has the saloon such a strong grip upon the voting population?
19. Why do aliens congregate in the cities?
20.* Why is the alien vote so easily controlled?
21. Does the saloon control the alien vote?
22. Who is more responsible for the purchase of

alien votes, the American citizen or the foreigner, and why?

23. What can we do as Christians to secure the sacred use of the voting privilege among all classes?

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THE NEW PATRIOTISM

But disinterestedness and honesty and unselfish desire to do what is right are not enough in themselves. A man must not only be disinterested, but he must be efficient. If he goes into politics he must go into practical politics, in order to make his influence felt. Practical politics must not be construed to mean dirty politics. On the contrary, in the long run the politics of fraud and treachery and foulness are unpractical politics, and the most practical of all politicians is the politician who is clean and decent and upright. But a man who goes into the actual battle of the political world must prepare himself much as he would for the struggle in any other branch of our life. He must be prepared to meet men of far lower ideals than his own, and to face things, not as he would wish them, but as they are. He must not lose his own high ideal, and yet he must face the fact that the majority of the men with whom he must work have lower ideals.—*Theodore Roosevelt.*

The sacredness, the solemnity of these obligations of citizenship, the Church must somehow manage to impress on the minds of all the people. It must make the people in the pews see and feel that their refusal to take part in the government of the city and the state and the nation is nothing other than a flagrant breach of trust. It must drive home to the consciences of these thrifty citizens the truth that they have no right to refuse public office, be it ever so inconspicuous or laborious; that when the commonwealth calls them, they must not say, "I pray thee have me excused." "Too busy!" A man might as well say, "I am too busy to pay my note at the bank, or to provide food for my household." No moral obligation can outrank our duty to the commonwealth, for on the maintenance of good government everything that we hold dear in the world depends—our lives, our property, the security of our homes, the possibility of sound manhood and womanhood for our children. Here, if anywhere, is the central obligation of social morality, and the man who shirks it must be made to feel that his defalcation exposes him to the wrath of God and the scorn of man.—*Washington Gladden.*

III

THE NEW PATRIOTISM

I. A Civic Patriotism

Military Patriotism

We all delight to honor the men who fought the battles of our country and who risked limb and life in its defense. Many of them nobly proved, what Horace sang, that

> "It is sweet to die for one's country;"

but, without depreciating in the least degree this exalted sentiment, I submit that what our country needs to-day is not men who are willing to die for it, but men who are willing to live for it.

Bad Citizenship of Good Men

There are many who in times of obvious crisis, when the bugle summons to battle, cheerfully make great sacrifices, even unto death; but who in the "weak, piping time of peace" are unwilling to give a little time and a little effort for the public good. They are too busy to attend to politics. They sacrifice the public good to private gain, which is precisely the indictment we bring against the demagogue. The men who wash their hands of public con-

cerns are as truly responsible for municipal misrule as are the men who are in politics "for revenue only." The former neglect politics for their private interests: the latter manipulate politics for their private interests. Touching municipal affairs, they are alike selfish; and it is the selfishness of the former which gives the selfishness of the latter its opportunity. Evidently the so-called "good citizen" is the accomplice of the bad. We are afflicted with the bad citizenship of good men. We expect bad men to be bad citizens; but when good men are bad citizens, public interests "go to the bad" with a rush.

Indifference to Civic Affairs

Probably there is not a city in the United States where those who would prefer good government are not in a large majority; and yet they allow themselves to be ruled and plundered by a corrupt minority. In Europe men of high rank and of great learning deem it an honor to administer the affairs of their city, while we intrust authority to ignorant and selfish men, who give us the worst municipal government in Christendom, at four or five times the cost of good government in England.

Rocks Ahead

Years ago, when Kossuth visited America, he said: "If shipwreck should ever befall your

country, the rock upon which it will split will be your devotion to your private interests at the expense of your duty to the State." For more than a generation since then our course has been laid directly toward that rock; and in the preceding chapter it was shown that we are now within measurable distance of it.

Inconsistent Patriotism

These so-called "good citizens," who are so mindful of their own business, are not unmindful of national politics; they are probably quite concerned for the welfare of the Union, and deem themselves duly patriotic. They observe Decoration Day and hang out the flag on the Fourth of July, but are singularly indifferent as to the administration of their own city government. They are lacking in civic patriotism.

Two Fundamental Principles

We need to remind ourselves that our political structure is based on two foundation-principles; namely, that of local self-government, and that of federation or union, which are alike necessary to the permanence of our institutions. Local self-government is necessary to the exercise of our liberties, and federation is necessary to their preservation. These two principles are like the two abutments of the Brooklyn Bridge: destroy either one and you destroy the structure.

When Federation was in Danger

The principle of federation was at stake in our Civil War, and equally brave and conscientious men on each side of the conflict threw their lives into the balance. No price in blood or treasure was deemed too great to pay for such settlement of the question as was believed to be right.

When Self-government was Subverted

But while soldiers at the front were giving to the world a splendid exhibition of military patriotism, the principle of local self-government was being subverted at home. Men who never had a patriotic heart-throb in their lives sought the control of our cities, not for the public good, but for private gain. Circumstances favored their designs. Many immigrants had acquired the rights of citizenship who had not been instructed in its duties. It is not to be wondered at that their votes could be bought and sold in blocks of many thousands. This constituted a paradise for the demagogue, and enabled the political boss to perfect his machine and to compact his power, so that for years we have had in our larger cities, and in many of the smaller, not the government of the people by the people and for the people, but the government of the people by the boss and for the machine.

A New Demand

The question of federation was long since settled, and South as well as North agrees to the integrity of that principle. But the other fundamental principle is placed in jeopardy by our boss-ridden cities. Local self-government is to-day hanging in what Edmund Burke called "a dancing and a hesitating balance." As

"New occasions teach new duties,"

this new peril demands a new patriotism—not new in spirit, but in manifestation; one which is civil rather than military; one which devotes itself to the principle actually endangered; not a patriotism which constructs fortifications and builds navies, but one which purifies politics and substitutes statesmen for demagogues; not one which "rallies around the flag," so much as one which rallies round the ballot-box; not one which charges into the deadly breach, but one which smashes the "machine"; not one which offers itself to die for the country, but one that is willing to live for it, which is as much more heroic as it is more difficult.

A Courageous Patriotism

Such patriotism calls for courage no less than that which devotes itself to military service. It calls for men brave enough to face the hatred of pothouse politicians, who are as mean as they are unscrupulous; it calls for men

who dare to be unpopular; who dare to be misunderstood and misrepresented; men who dare to be ridiculed and lied about and abused; men who dare to suffer in their business, and if need be, in their bodies; men who can wait for vindication because they are working, not for applause, but for principle.

A Watchful Patriotism

This new patriotism must be opened-eyed and tireless. To keep office when they are in, and to seek office when they are out, is the business of the men who are in politics for what they can make out of it; they have nothing else to do. The people with whom is the defense of our liberties have everything else to do. When, therefore, good citizens lose sight of the public welfare for only a little time, the rogues slip in again. The patriotism of the good citizen must be as sleepless as the selfishness of the boss and his henchmen. Eternal vigilance is still the price of liberty.

A Persevering Patriotism

A New York brewer said: "The Church people can drive us when they try, and we know it. Our hope is in working after they grow tired, and continuing to work three hundred and sixty-five days in the year." Who does not exclaim, with Dr. Parkhurst: "Oh, what a world this would soon be if the per-

severance of the saints were made of as enduring stuff as the perseverance of the sinners!"

A Patriotism of Principle

The new patriotism is stronger than partizanship. It recognizes party as only a means to good government as an end, and sees that the sacrifice of public interest for the sake of party is obvious inversion and perversion. To the partizan, party success is the supreme thing, and he is willing, if need be, to sacrifice principle to it. The true patriot cares supremely for principle, and, if need be, he is willing to sacrifice party to it. The political boss differs from both the patriot and partizan in that he cares for neither principle nor party, and is ready to sacrifice both to himself. The partizan is narrow; the boss is corrupt.

The Boss a Product

We despise the bosses, and they are no doubt worthy of all the contempt they receive, but they do not create the political situation; they are its product. When a boss disappears, whether into a prison-cell and a striped suit—where so many of them belong—or whether he retires with all the plunder he wants, or is overthrown by a stronger rival, in any case he is succeeded by another boss, who, to the methods of his predecessors, very likely adds some original villainy of his own. The supply will be

inexhaustible, so long as public opinion remains uneducated and the public conscience is lethargic.

Remedy Lies with the Citizen

If the individual citizen is not made intelligent touching the government of the city; if he is incapable of forming an independent and intelligent judgment, or if he fails to appreciate his responsibility as a citizen; if he neglects the franchise, or sells it, or uses it for personal instead of public ends, there will not be lacking selfish and designing men to command an unthinking or unscrupulous following, and so control the city for private gain, instead of the public good. If the citizens generally exercised independent, intelligent, and conscientious judgment concerning public affairs, the political boss would find himself without an occupation.

Education

This consummation, so devoutly to be wished, can be reached only through patient education. We dare not rely on campaigns of enthusiasm. If tidal waves come, they also go. If our liberties are to be secure, patriotism must be, not a mere impulse, but a fixed principle, rooted in the heart, informing the mind and inspiring the life.

Such a patriotism will make this the "Heroic

Age," of which Richard Watson Gilder nobly sings: The Heroic Age

"He speaks not well who doth his time deplore,
Naming it new and little and obscure,
Ignoble and unfit for lofty deeds.
All times were modern in the time of them,
And this no more than others. Do thy part
Here in the living day, as did the great
Who made old days immortal! So shall men,
Gazing back to this far-looming hour,
Say: 'Then the time when men were truly men;
Though wars grew less, their spirits met the test
Of new conditions; conquering civic wrong;
Saving the state anew by virtuous lives;
Guarding their country's honor as their own,
And their own as their country's and their sons';
Defying leagued fraud with single truth;
Not fearing loss and daring to be pure.
When error through the land raged like a pest
They calmed the madness caught from mind to mind
By wisdom drawn from eld, and counsel sane;
And as the martyrs of the ancient world
Gave death for man, so nobly gave they life;
Those the great days, and that the heroic age.'"

II. A Christian Patriotism

But we need a patriotism whose deeper roots shall nourish a still wider and loftier growth. A Larger Patriotism

Civic Pride

Civic pride is a quick soil in which to grow civic patriotism. When men glory in the history of their city, in its beauty, its art and architecture, its famous men and great institutions, its power and influence, it is easy to inspire sacrifice in order to render the present worthy of so great a past, or to save one's city from eclipse by a rival. The Free Cities of the Middle Ages could command the enthusiastic devotion of their citizens, who were proud of their citizenship. But modern, and especially American, cities exist under radically different conditions. Their past is not old enough to be overgrown and beautified by legend and romance as ancient castles are with ivy. There is no twilight to stimulate the imagination. Their history, even if it outreaches the memory of the oldest inhabitant, does not escape the noonday light of modern inquiry. There is as little in their past to gratify our love of the marvelous as there is in their present to satisfy our sense of the beautiful. It is not because of generations which have gone, but because of those which are to come, that our cities appeal to the imagination. The future is more roomy than the past, and we may have part in its history, for it is even now in the making.

Newness of American Cities

Need of the Social Spirit

Few Americans live where they were born. The redistribution of population has uprooted families grown in the country and transplanted them in the town. Migration and immigration have gathered heterogeneous multitudes in new homes. The varying demands of the labor market have increased the fluidity of the industrial population. All this is unfriendly to the growth of local interest and pride, which naturally develop in those who are long resident in the same place. The modern ease of travel and short residence are destroying the sense of ownership expressed in "my city" and "my neighborhood"; and as the local point of view characteristic of the old civilization and of its individualistic spirit is lost, we need to gain the new social, altruistic spirit which is concerned with all that concerns the welfare of others.

Selfish Patriotism

A man may closely watch the administration of public funds, chiefly because he is a taxpayer. He may be interested in good sanitation, chiefly because he is concerned for the health of his own family. He may desire good schools, chiefly because he has children to educate. And such public spirit is unspeakably better in its results than the indifference to pub-

lic affairs which is shamefully common; but it is not Christian patriotism, because it is not unselfish. So-called patriotism is sometimes only a euphemism for some form of selfishness, for narrowness and bigotry as applied to one's own city or country.

Christian Patriotism

Christian patriotism is disinterested devotion to the general welfare—a patriotism which knows no limits of geography, nor yet of race, nor even of time, but which is as wide and as onward-reaching as the kingdom of God. Such is the patriotism needed to save the city and the nation.

A World Crisis

We have seen that the problem of the city forces upon us a national crisis. It does more; it forces upon this generation a world crisis. The industrial revolution is beginning to produce the same changes in Asia which it has already produced in Europe and America. If the scope of this work permitted, it might be shown that this revolution means the disintegration of social and religious institutions in Asia which have been rigid for thousands of years; that it means a new civilization during the twentieth century to one half of the human family, and, therefore, an unequaled opportunity to the Christian Church; that the number-

less new problems of the new industrial civilization are concentered in the general problem of the city, which is, therefore, the supreme problem of the world's future.

New Japan Prophetic of a New Asia

It is difficult to imagine the new life of the twentieth century beating under Asia's ancient ribs of death, but the quickening of Japan is prophetic of the mighty changes already beginning throughout continental Asia. And the city is the microcosm of the new industrial world. To solve its problems for America is to solve them for mankind; and we have exceptional facilities for solving them.

Our Task

The fathers found inspiration to toil and sacrifice in the statesmanlike work of making a nation. We find ours in the Godlike work of shaping a world.

The Backward Look of Old Age

Such is the challenge which the city offers to the young men and young women of this generation. Rarely do those in middle life accept new ideals, new aims, new methods, new standards of obligation and of success. Old age looks backward; it sees the golden age of the world in the past—"There were giants in those days." All who share the conservatism of old age would reform the evils of the present by going back to the simple ways of "the good

old times." But that is as impossible as to reverse the stream of time.

The Perils of Progress

Progress has its perils, as it has always had. But now, as always, safety is to be found in more progress. The backward look never sees the way out, for God's golden age is in the future. We find ourselves in the midst of a new civilization, full of new perils and of new possibilities. We have seen that the city is to dominate this new civilization and determine its character. In a single generation the city is to ascend the throne and receive the scepter. That scepter is to sway the long future; and whether it is to be a scepter of righteousness and peace or one of tyranny and greed is to be determined in one generation, and by *you*, young men and young women, who have "come to the kingdom for such a time as this."

The Opportunity of the Ages

The opportunity of the ages has come to *you*. It is an opportunity for supreme sacrifice and service offered to Christ and country, which shall bless unborn generations. You are called to sacrifice, not at the stake or in the deadly charge, when with one supreme act and in one short moment the crown of martyrdom might be won; you are called to the higher heroism of the *living* sacrifice, which alone can

"die daily." Your challenge is not to die for Christ and country and humanity, but to *live* for them. Are you equal to it?

QUESTIONS ON CHAPTER III

AIM: TO REALIZE THE NEED FOR CIVIC AND CHRISTIAN PATRIOTISM IN CITY GOVERNMENT

I. *Civic Patriotism.*

1.* Why do men seem to be more willing to sacrifice life in war than to sacrifice time for good government?

2. How do you account for the civic indifference of many business men?

3.* Is a citizen wise in neglecting city politics for private interests?

4. Would you call a man a patriotic citizen who neglected municipal affairs for business interests?

5.* Why do bad men seem to be more eager to serve in political positions than good men?

6. Do you think that the majority of men enter politics for financial gain?

7. If the city is of such strategic importance, is it more important for a man to participate in municipal than national politics?

8. What is the difference between being ruled by a foreign government and by foreigners in your own country?

9. Did Mr. Folk, as district attorney in Saint Louis, do any more than a patriot should do to exile graft?

10.* Do you believe in partizan politics in city elections?

11. Why are the forces for evil in city politics more watchful than the forces for good?

II. *Christian Patriotism.*

12. What do you understand by Christian patriotism?
13.* Should pastors, rectors, and other religious leaders participate in municipal politics?
14. Is it a part of the business of the churches in a city to assist in good government?
15. Is this kind of work inconsistent with the principles of Christianity?
16.* Would you advise your minister to preach a sermon on civic righteousness, or devote a prayer-meeting to the discussion of the topic?
17. Will the proper solution of the city problem in the United States and Canada affect the solution of the city problem in other countries?
18.* What can *you* do to assist in maintaining good government in your city?

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I. *Good Citizenship.*

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II. *Church and Social Service.*

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FACTORS OF THE PROBLEM—ENVIRONMENT

To those who have not made personal investigation, the present conditions, in spite of laws and efforts to ameliorate the worst evils, are well-nigh unbelievable. The cellar population, the blind alley population, the swarming masses in buildings that are little better than rat-traps, the herding of whole families in single rooms, in which the miserable beings sleep, eat, cook, and make clothing for contractors, or cigars that would never go into men's mouths if the men saw where they were made—these things seem almost impossible in a civilized and Christian land. It is horrible to be obliged to think of the human misery and hopelessness and grind to which hundreds of thousands are subjected in the city day in and out, without rest or change. It is no wonder that criminals and degenerates come from these districts; it is a marvel, rather, that so few result, and that so much of human kindness and goodness exist in spite of crushing conditions.—*Howard B. Grose.*

During the recent war in South Africa about one half of the army candidates from London were rejected as below the military standard. In the enlistment stations in York, Sheffield, and Leeds over forty-seven per cent. were found to be physically unfit for service, while in Manchester, out of 11,000 men offering themselves for service in 1889, 8,000 were reported so deficient in stamina and physical strength as to be defective.—*George Haw.*

"Where God builds a church the devil builds next door a saloon," is an old saying that has lost its point in New York. Either the devil was on the ground first, or he has been doing a great deal more in the way of building. I tried once to find out how the account stood, and counted to 111 Protestant churches, chapels, and places of worship of every kind below Fourteenth Street, 4,065 saloons.—*Jacob A. Riis.*

IV

FACTORS OF THE PROBLEM—ENVIRONMENT

I. Influence of Environment

English King and German Emperor

The English king and the German emperor each had a German father and an English mother. So far as inheritance is concerned, King Edward is practically as German as Emperor William, but in his ideas, in his ideals, in his habits, and even in his personal appearance he is a thoroughgoing Englishman, because he had an English environment. So far as blood is concerned, Emperor William is practically as English as King Edward, and yet in his ideas, in his ideals, in his habits, and even in his personal appearance he is a typical German, because he had a German environment. Who can doubt that if their environments had been interchanged from infancy to mature manhood, King Edward would to-day have been a typical German and Emperor William would have been a thoroughgoing Englishman?

"The Brahman Caste of New England"

We know of Americans, cultivated, educated, scholarly, occupying high positions in the educational or literary world, whose parents were humble, European peasants, in some cases unable to read. And notwithstanding the fact that every drop of blood in the veins of these Americans is foreign, they could not be distinguished from what Dr. Oliver Wendell Holmes called "The Brahman caste of New England." They, of course, have the same inheritance as their parents, and if they had had the same environment, they too would have been European peasants. But a new and favorable environment has in one generation so elevated the stock socially and intellectually as to suggest a missing link. A foreign heredity is overcome by an American environment.

Heredity and Environment

Within certain limits heredity is decisive. It made us human beings rather than brutes, and determined whether we should be white or black, yellow or red. But within certain other limits environment is decisive. Scientists are now attaching more and more importance to environment as compared with heredity. It is quite possible to give an improved heredity to future generations, but since the heredity of the living is as absolutely fixed as the unchangeable

past, the only possible hope of elevating the present population of the world is in improving their environment, physical, mental, and moral.

Bad Environment

As human nature—body, soul, and spirit—is highly susceptible to external influences, a bad environment degrades no less than a good environment elevates. "Evil communications corrupt good manners" quite as surely as good communications improve bad manners.

Physical Conditions of Moral Progress

Of course men have always known that to degrade the body by vice was to degrade the moral nature also, but they have not appreciated until recent years to what extent food and air and exercise, and physical conditions generally, affect the character. Science has shown that there is a most intimate and wonderful connection between soul and body, that they profoundly influence each other, and that for this reason moral progress depends, in large measure, on physical conditions.

The Moral Sense and the Physical Senses

It is found in the case of feeble-minded children that it is impossible to reach the moral sense without a fair development of the physical senses; and the improvement of the latter usually results in the improvement of the former. A carefully conducted experiment in a state reformatory gave the following results.

Certain incorrigibles absolutely refused either to work or to study. The prison physician selected eleven of the worst cases for special treatment, and in a few weeks nine of the eleven yielded to systematic physical training and scientific feeding, who had been obdurate alike to persuasion and to punishment.

Environment and Crime

This does not indicate that all crime has its origin in abnormal physical conditions, but it does show that such conditions are a factor in the problem that must be recognized. This incident does not imply that there is no such thing as moral depravity, that all criminals are victims of a vicious environment, that the organization of society alone is responsible for the criminal classes, and that pretty much every one is to blame for a crime except the man who commits it. It does suggest, however, that many criminals are the natural result of preventable causes, and that the wide difference between such criminals and ourselves is probably due to the difference between their environment and our own. They and we came into the world with both good and bad impulses. The conditions under which their characters were formed sifted out the good and cultivated the bad. The circumstances of our lives win-

nowed out the bad and cultivated the good. Newton's remark when he saw a condemned criminal taken to execution would doubtless fit us equally well: "But for the grace of God, there goes John Newton."

Elements of Urban Environment

Having seen that environment is so potent both for good and evil, let us now consider the most important elements of urban environment.

Up-town and Down-town

At this point it becomes necessary to divide the city into up-town and down-town districts, with the latter of which alone we are concerned. The up-town districts are known as the residential portion of the city, and the down-town as the business portion. As the city becomes crowded there is a large movement of well-to-do people from the latter to the former. Accordingly, the churches in the business districts become feeble and few, while those in the residential districts grow numerous and strong.

Increase of Down-town Population

We must not infer, however, that population is becoming less in the business districts. On the contrary, it is rapidly increasing, but the incoming wave of humanity is radically different from that which is receding, and is chiefly alien.

What is Embraced in Environment

The up-town portion of the city has its own problems; but it is the down-town districts which are fixing the attention of publicists and patriots, of philanthropic agencies and of missionary societies. To this portion of the city, therefore, we shall confine our discussion.

II. Essential Elements of Urban Environment

Environment embraces all physical conditions, together with institutions, laws, customs, occupations, and all influences, social, intellectual, moral, and religious.

The Home

1. The most fundamental factor of environment is the home. It furnishes almost the sole environment of the little child, and exerts a powerful, if not decisive, influence upon most lives. It is primarily the homes of a community which determine its physical health and its moral character. It was stated some years ago that out of 4,830 prisoners at the Elmira[1] Reformatory, 2,550 were from homes positively bad, and only 373 from good homes, while only 69, or one in 70, were surrounded by wholesome influences at the time of the lapse into crime. Most of our great social evils have what

[1] State of New York.

has been called a "home end"; and that is the root end, for it is usually the home which furnishes the soil, if not the seed, for such evil growths as intemperance, pauperism, divorce, lust, crime, and every form of selfishness.

The Family the Hope of Society

The three great laws of Christianity, viz.: love, service, and sacrifice, are fundamental laws of the home, and social ills will not cease until these laws, which must be learned in the home if at all, become the accepted laws of society. It is the family which furnishes our highest ideal for humanity, in the recognized and realized fatherhood of God and brotherhood of man. "The family," says President Eliot, "remains the most sacred, durable, and potent of human institutions; and through it must be sought the replenishment and improvement of society."

Evil of Overcrowding

But such are the conditions in the typical tenement as to work irreparable damage to the health, happiness, and purity of the family in the down-town districts of the city. The tendency to overcrowding is the supreme evil of the tenement; and as populations become more dense and land values are enhanced, this evil will be aggravated, unless this tendency is controlled by wise laws vigorously enforced.

New York a Warning

Let us take a swift glance at the tenements of New York. Of course New York City is not typical, but it is valuable as a warning, because it is prophetic of the congestion which may be expected in several other cities in the absence of preventive measures which are timely and intelligent.

Number of New York Tenements

According to the report of the New York State Tenement House Commission[1] 2,372,079 persons, or two thirds of the city's population, were then living in New York's 82,652 tenement-houses. This is a larger population than can be found in any one of 36 of our great states.

Dark Rooms

Every one of these tenement dwellers is living in an environment more or less unfavorable to a normal life. In these tenement-houses have been found 350,000 dark interior rooms. These rooms depend for light and ventilation on connecting outer rooms or on air-shafts.

The "Air-shaft"

The so-called "air-shaft" is really a well of stagnant, foul air, about 28 inches wide, 50 or 60 feet long, and extending from the ground to the top of the building, often 60 or 70 feet or more. "The tenants often use the air-shaft

[1] DeForest, *The Tenement House Problem,* Vol. I, 3 (1903).

as a receptacle for garbage and all sorts of refuse and indescribable filth thrown out of the windows, and this mass of filth is often allowed to remain, rotting at the bottom of the shaft for weeks without being cleaned out."[1] So vile are the resulting odors that many of the 50 or 60 windows opening into the shaft must often be closed and sometimes they are permanently nailed up.

Dark Hallways

A majority of the hallways are pitch dark, and any one entering from the street must grope his way along the wall as best he can and stumble up the stairs; perhaps he stumbles over a little child or a drunken man. In these hallways are common sinks and closets, which are sure to become filthy, as no one can see the dirt. Moreover, where there are many to contribute to the dirt, any one disposed to be cleanly soon thinks it is useless to try.

The Ten-foot Yard and Cellars

In the ten-foot yard behind the "double-deckers," as we are told by an inspector, "there is a perfect rain of refuse from the windows of the ten or fourteen apartments above," while "many cellars have the floor covered with dirt and rubbish from a small layer upward to two

[1] DeForest, *The Tenement House Problem*, Vol. I, 14.

and a half feet, besides sweepings, ashes, and rubbish in heaps."[1]

Rooms Intolerable in Summer

It is not strange that in summer a large proportion of the tenement-house population forsake their hot and stifling rooms and sleep on the roofs, the fire-escapes, and the sidewalks.

Tuberculosis

Nor is it strange that such dark and noisome dwellings are the breeding-places of disease. There is an Italian saying that "where the sun does not enter the doctor does." Tuberculosis is the especial scourge of the tenement. In some localities 35 per cent. of all deaths are from this cause. As a rule, the larger the city, the higher is the death-rate from consumption. And generally speaking, mortality increases rapidly with overcrowding. Taking a number of cities together, at home and abroad, the average death-rate when a family lives in only one room is about twice what it is in two rooms, four times what it is in three rooms, and eight times what it is when the family occupies four rooms or more.

Moral Influence

Crowded tenements scatter moral as well as physical contagion. "They are centers of dis-

[1]DeForest, *The Tenement House Problem,* Vol. I, 14.

ease, poverty, vice, and crime. All the conditions which surround childhood, youth, and womanhood in New York's crowded tenement quarters make for unrighteousness. . . . The most terrible of all . . . is the indiscriminate herding of all kinds of people in close contact, the fact that, mingled with the drunken, the dissolute, the improvident, the diseased, dwell the great mass of the respectable working men of the city with their families."[1] There is little wonder that, when the Buffalo members of the New York State Commission of 1900 examined into tenement-house conditions in New York, after "several days of silent amazement," they exclaimed: "New York should be abolished."

Eighteen Living in One Room

A friend of the writer, a few years ago, went with a city missionary on a midnight tour of exploration, which he thus describes: "A few steps out of Broadway, we came to the vilest dens of infamy. In one room, not more than ten by twelve, we came upon eighteen human beings, men and women, black and white, American and foreign-born, who there ate, slept, and lived. In that room we found a

[1] DeForest, *The Tenement House Problem*, Vol. I, 10.

woman of the highest refinement and culture with the faded dress of a courtesan upon her dishonored body; a former leader in the Salvation Army, a woman of sweet song, half drunk; a snoring, disgusting negro wench; an opium-eating, licentious Italian, *et al.!* Out of that den had been rescued a descendant of one of the most illustrious men this country ever produced; and there had been found a daughter of a Brooklyn clergyman who had no knowledge of her whereabouts."

Overcrowding Without the Tenement

Overcrowding, with its attendant evils physical and moral, may exist where the tenement-house proper has not yet appeared. The down-town house, built for one family, and once perhaps quite pretentious, but vacated by the up-town movement and now occupied by five or six families, presents serious problems.

Other Cities

Boston has some of the worst tenements in the United States, and Cincinnati follows next. Conditions are serious in Jersey City, and somewhat so in Kansas City. Our large cities generally, however, have not developed evils comparable to those of New York and Boston, but cities of the second and even of the third class have made ominous beginnings.

Housing is so large and important an ele-

ment of urban environment that we have allowed it disproportionate space. We must now touch lightly on other elements.

Other Elements

2. The street is a school which gives an education of its own. It is the playground of the average city child; and as far removed as possible from the village green, the meadow brook, the field or forest, where the country boy finds his pastimes. In all his sports the latter is attending nature's school and unconsciously learning her lessons. The city child knows nothing of mother earth and of her wild things. His world is one of brick and stone. Everything that he can touch is artificial, and so is everything that he can see, except the sky, and that he cannot play with. Of 35 boys and girls in Chicago, who applied for admission to the Joseph Medill Summer School, it was found on examination that nineteen had never seen Lake Michigan, and thirty had never been in the woods.

The Street an Unnatural Playground

The street is a playhouse rather than a playground, and practically a glass house, which rules out many kinds of play, and surrounds the child with limitations and prohibitions. By enforcing regulations, and by keeping the peace, which the gamin dearly loves to break,

The Street a Playhouse

or at least to threaten, the policeman comes to be looked upon by the boy as his natural enemy, so that the child early falls into the attitude of hostility to authority and to society, which the policeman represents.

The Street a Front Yard

The street is the child's front yard which, at the same time, belongs to every one else as much as to him. His games are subject to momentary interruption. He is in everybody's way. If he objects to being kicked and cuffed, jostled by push-carts, trampled by hoofs, and run over by wheels, eternal vigilance is the price of safety. So far as the natural expression of his life is concerned, he is "cribbed, cabined, and confined," and yet his prison affords him no protection. Quick to dodge physical violence, he is not on guard against the poisonous emanations of the gutter or the moral miasm of the street. Comparatively safe from the accidents of traffic in the evening, the children swarm the streets in sultry weather until midnight. Vice is not quarantined, and at any moment the child or youth may be exposed to the contagion of a walking pest-house.

Pictures and Publications

Pictures attract every one, especially children, and speak a language that all can understand. Highly colored posters, often indecent,

help to create the moral atmosphere of the street. Corrupt and corrupting publications profusely illustrated, have become well-nigh as ubiquitous as the vermin of an Egyptian plague. In addition to the sensational sheets which make a specialty of vice and crime, concerning which they tell the truth (?), the whole truth, and much more than the truth, cheap fiction abounds. "Blood-curdling" stories for boys and girls are a large part of this stuff.

Obscene Literature

But worse than all this is the obscene literature which is being circulated on the street and elsewhere with devilish ingenuity and persistency for the purpose of corrupting children and youth. No decent person can imagine its character. It might have come from the cesspool of perdition. This literature circulates so secretly that very few have any conception of its extent or of the festering corruption which it works.

The Shop Window

No small part of the education given by the street comes from the shop windows. Here is exhibited in an attractive way pretty much everything that the passing public wants or can be made to want. The express object of the show window is to cultivate desire, only a small part of which can be gratified. The natu-

ral result is discontent. The European peasant, country bred and surrounded by the simple life of his own class, sees little of wealth and luxury to emphasize his own poverty. He hears of the aristocracy, and catches an occasional glimpse of a standard of living far removed from his own, but all that belongs to a strange world and hardly moves him to jealousy because "it was never intended for the likes o' him." But in this country he is aroused from his stolidity. He hears talk of equality. He ceases to be a subject and becomes a citizen. New possibilities awake new ambitions. He sees members of his own peasant class, fellow countrymen, who have crossed the once impassable gulf and have become rich. His wants grow faster than his wages. He begins to feel defrauded; and the shop window daily emphasizes his poverty and cultivates his discontent.

Money versus Work

In the age of homespun men and women supplied most of their wants by means of their own handiwork. Gratification cost effort and rewarded it; a new want was, therefore, a new stimulus, which very likely led to new endeavor and new achievement. In the new civilization all this is changed. All one needs to

make now is money, and one can gratify every want, without effort and without delay. Of the ten thousand tempting things in the shop windows every one may be had for money. It matters not how the money comes; its purchasing power is equally great, whether it is the wage of honest work, or the price of virtue, or the reward of a burglar's raid, or the fruit of a gambler's good luck. The soil puts a premium on honest work; the city street discounts it.

The Public School

3. Another exceedingly important element in urban environment is the public school. This is the principal digestive organ of the body politic. Despite many adverse influences in the home, the public school in the course of a few years gives to the foreign children the American spirit, a respectable education, a good measure of general intelligence, and a fair intellectual equipment. On these admirable results we do not need to dwell, but it is important to point out that they are secured at serious cost to the child, and, therefore, to the public.

Effect on Health

(a) Education too often impairs the health. During the school period, the percentage of healthy children drops sometimes as much as 40 per cent. "The statistics of all countries

show this decline in the health curve of children while they are in school. In a report of an investigation in Cleveland, Ohio, we find that 85 per cent. of the boys were in good health on entering school. This percentage dropped to 45 during the high school period, and rose to 70 afterward. With the girls the corresponding percentages were 73, 17, and 35. Twenty-five per cent. of the girls left school wholly or in part on account of ill health."[1] Certain it is that many a child "destroys its constitution in school and lives the rest of its life on the by-laws."

The Public School and the Immigrant Parent

(b) Public school education often alienates children from their peasant parents, who frequently lose control of their children at the very age when parental authority is most needed.

The School System Morally Defective

(c) President Eliot said some years ago that our educational system, judged from the standpoint of character, threatened to prove a failure. The results of the existing system, by which so large a proportion of children and youth go uninstructed in religion and untrained in morals, are seen in our low ethical stand-

[1] Ira W. Howerth, in *Education*, May, 1907, p. 557.

ards, and in the wide-spread spirit of lawlessness.

The Public School and Religion

The presence of Jews and Roman Catholics in large numbers has led to the exclusion of all religious instruction from the public school. Without entering into the merits of this question, it is sufficient to remark that the value of moral training is seriously impaired by the absence of religious conviction. Washington in his Farewell Address said: "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principle."

Parity of Growth Lacking

Whatever may be the remedy, here is the very serious defect of our public school training, that the intellectual is developed at the expense of the physical and the moral.

Industry

4. The way in which a people gained their livelihood has always had a profound influence on their civilization. It has made some civilizations pastoral and nomadic, others agricultural, and still others commercial. The introduction of machinery has created a new type which we call industrial, with the problems of which we are now struggling. As we have seen, the ap-

plication of machinery was the chief cause in the remarkable growth of the modern city; and manufacturing, therefore, is generally the most typical and the most important industry of the city, and especially of the down-town districts to which it is usually confined. In 1900 there were nearly 40,000 manufacturing establishments in New York City alone.

Manufactures

Let us, then, consider briefly manufactures as a most important element in urban environment.

Massing of Capital

(a) This form of industry results in the combination of capital. It usually requires buildings and expensive machinery. Moreover, it is found that, other things being equal, the larger the plant the cheaper is the product. Competition, therefore, compels the massing of capital in increasing amounts.

Organization of Labor

(b) The natural result of the combination of capital is the organization of labor. When work was done by hand, the laborer could own his tools and take them with him. He was, therefore, independent. But when machinery came into use, the workman became dependent on his employer, who owned it. It was possible for employers, therefore, to fix wages and hours as they pleased, until workmen organized

for their own protection, which under the circumstances was natural and inevitable.

Conflict of Capital and Labor

(c) It is not strange that organized capital and labor came into conflict, with a deep conviction that their interests were necessarily opposed; hence, the industrial wars—strikes and lockouts—which cause such loss to both, and so great suffering to the general public. There is, accordingly, in the industrial world, a growing antagonism between capital and labor, which unhappily tends to create class distinctions and to foster class antipathies.

Division of Labor

(d) The fundamental principle of organized industry is the division of labor, which has far-reaching results.

Resulting Interdependence

It leads to the interdependence of workmen, to the interdependence of different industries, and to that of different sections of the country. It results in oneness of economic life, which under the influence of competition includes ever-increasing numbers in its widening area, thus creating new social conditions and a new civilization.

Effect on Character and Health

Again, the division of labor has important effects on the character and on the physical development of the workman. In the old days of handicrafts the worker had variety in his

work. It took several years to learn the various processes of a single trade. It was possible for a man to take pride in his workmanship; and such pride sometimes transformed the artisan into the artist. The different processes involved in a day's work gave exercise to many muscles, and employed various powers of mind, thus strengthening both mind and body.

Endless Repetition

Under the new system of industry the day's work is reduced to the endless repetition of a few processes, perhaps only one, and that wholly mechanical. Think of making a single movement over and over again, hour after hour for a day, for a year, for a lifetime! Is such a life worth living? Surely not if that is all of it.

The Human Cost of Industry

Think of the exhaustion of body and of the shrinkage of mind; for the mind in course of time expands or contracts to the measure of its habitual thought. In our new civilization, are we not sacrificing minds to methods, character to things, human beings to money?

Sacrifice of Life and Limb

(e) The destruction of health and of life by modern industry is something frightful, and is wholly unappreciated by the general public. Many industrial diseases are created by the in-

sanitary conditions of work, and the use of machinery is apt to be dangerous. The number of killed and injured in the industries of the United States is upwards of 500,000 annually. The number of casualties suffered by our industrial army in one year is larger than the average annual casualties of our Civil War, plus those of the Russian and Japanese War. *Think of carrying on two such wars, at the same time, without end!* And let us remember that the greater part of this destruction of life and limb is wholly needless.

Amusements Craving for Excitement

5. Places of amusement and recreation are an important part of environment in the city. When there is a lack of nourishing food and of the tonic of pure air, debilitated nerves crave excitement; hence the large number of saloons, gambling hells, dance halls, and theaters in the most crowded portions of the city. The vaudeville or variety show which abounds and is largely patronized is generally poor and often vile. Coarse theatricals, promiscuous public dances, and drinking saloons prepare the way for easy ruin.

Policy-shops

Policy-shops are characteristic of tenement-house districts, and are distinctly a tenement-house evil. Investigation would seem to show

that in such quarters policy playing is the cause of more destitution even than drink. "It is also a great moral evil. Children in great numbers are frequenters of the policy-shop. Their patronage is solicited, and the minimum stake is fixed at two cents with a special view to their means. Women become 'fiends,' as the habitual player is termed; they play away their husband's earnings and pawn the household possessions, even in some cases putting their children to bed to have their clothes to sell."[1]

The Saloon

The most ubiquitous temptation of the crowded districts of the city is the saloon, which is not simply a drinking place, but the sum of varied villainies. It panders to the social evil, and provides facilities for gambling. It sometimes has a theater annex, and is a common rendezvous for thieves as well as prostitutes.

Attractions of the Saloon

The saloon uses many attractions which are in themselves legitimate. It provides a cheap or a free lunch. It furnishes newspapers. Pictures and music are not uncommon. It constitutes the laboring man's post-office. It is the clearing-house of athletic and sporting news. It serves as a labor bureau. It is often the only

[1]DeForest, *The Tenement House Problem,* Vol. II, 27.

place where the poor man can get "trusted." Not infrequently the saloon-keeper lends small sums to his customers. He makes himself "the people's friend," and exerts much influence in local politics. The saloon is very often the headquarters of the district and ward politicians.

The Poor Man's Club

It is preëminently the poor man's club, and has become a social center of the first importance. The club is a large factor in modern life. Both men and women whose homes are enriched with all the attractions of literature, art, and music give not a little time to social clubs. How much stronger is the attraction of the club to the man who has no home or whose home is bare of all attractions! The saloon-keeper recognizes this social instinct and has made the saloon the center of the social life of the neighborhood. "In New York on Tenth Street is a saloon known as the Casino. No less than 28 associations of various kinds meet there each week in rooms connected with the saloon. The barroom occupies the front half of the basement. About twenty letter boxes belonging to societies are arranged along one side of the rooms."[1]

A Social Center

[1]Calkins, *Substitutes for the Saloon*, 62.

The Saloon and the Labor Union

For lack of any other accommodations within their means labor unions are usually forced to meet in halls connected with saloons. The saloon-keeper gets the greater part of his rent from the patronage of the men. In Buffalo investigation showed that no less than sixty-three out of sixty-nine labor organizations held their meetings in such halls.

The Drink Habit the Effect of Many Causes

Thus the varied attractions of the saloon unite with the effects of impure air, under-nutrition, an uninviting home, exhausting work, and close associations to make easy the contracting and cultivating of the drink habit. When we remember that there are sometimes thousands of saloons in a single large city (over 10,000 in New York), we see how important a part of the working man's environment the saloon is.[1]

The Church

(6) The only remaining element of urban environment which we will consider is the church.

Lack of Churches in City

In 1900 there was for the whole United

[1] After tracing the injurious and perhaps degrading influence of so large a part of urban environment, it is a relief to turn to an institution which is doing much to neutralize the bad influences of the lower city, viz.: the social settlement. The subject will not be discussed in this connection, however, because it will be expanded in a subsequent chapter.

States one Protestant church for every 441 of the population. In the cities there was one for every two, three, or four thousand or more. That is, to a given population the cities had from one fourth to one tenth as many Protestant churches as the whole country. It should be remembered, however, that city churches are larger than country churches. But an examination of the membership of six leading denominations in fifty of our largest cities shows that the proportion of Church members is from one half to one fifth as large in the city as in the country.

Decreasing Church Membership in City

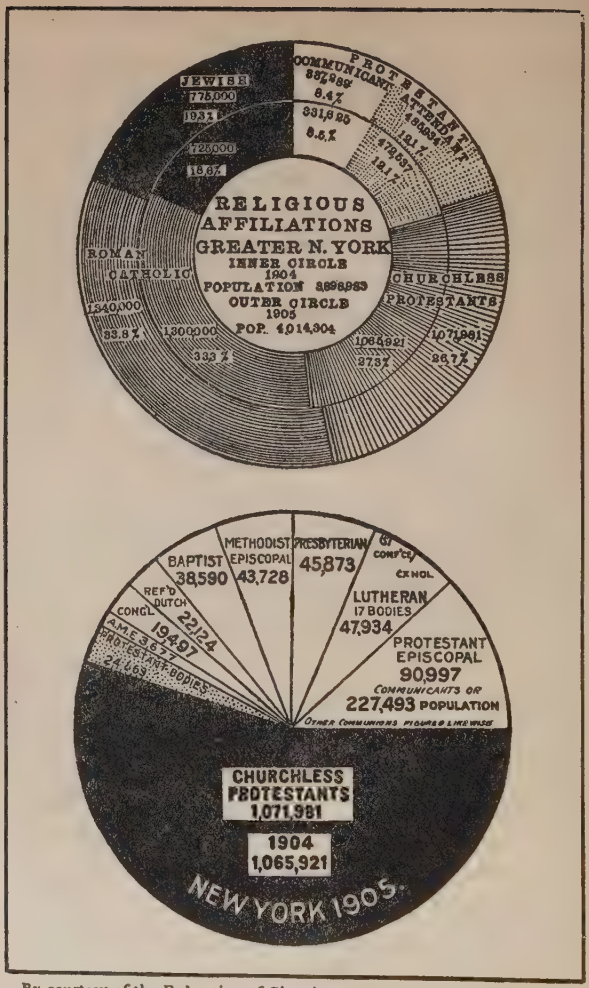
During the last half of the nineteenth century, in the whole country, the Protestant Church membership grew faster than the population, while in the city, population grew faster than Protestant Church membership.

Unequal Distribution of Churches in City

Moreover, the churches of the city are most unevenly distributed. In one city, investigation showed that the up-town district was five times as well supplied as the down-town. Doubtless this is fairly representative. It is generally true in the city that where the churches are most needed they are most rare.

From Bad to Worse

So long as things are left to take their course they will naturally grow worse. As business



By courtesy of the Federation of Churches

RELIGIOUS AFFILIATIONS IN GREATER NEW YORK

monopolizes more space and population becomes more crowded in the down-town district, the more surely will the well-to-do move up-town or to the suburbs. The American-born population, having higher standards of living than European peasants, leave these increasingly undesirable quarters to the swarming immigrants; and with the departing American population goes the Protestant Church membership. Thus during the 20 years, from 1868 to 1888, a population of nearly 200,000 moved in below Fourteenth Street, New York, and 17 Protestant churches moved out. Since 1888 no less than 87 churches and missions have abandoned the same district or have died there. A Philadelphia rector states that while population increased fourfold in one section of the city, 25 Protestant churches died or moved away. In all our cities where the up-town movement is fairly begun may be seen church buildings, now used for shops, storehouses, perhaps for theaters, and occasionally abandoned to "bats and brickbats," while all around them are more people than ever, many of whom are starving for the bread of life.

Roman Catholic churches and Jewish synagogues take the place of Protestant churches,

Roman Catholic Churches, Jewish Synagogues

to a large extent, in the down-town sections of the city; still, as we shall see in the next chapter, they lose their hold on great numbers of their own people.

Protestant Churches

Investigating the Protestant churches in the lower portions of the city, we find three different situations.

Abandoned Fields

There are large districts nearly or quite abandoned. Thus on the lower East Side in New York there is a ward which contains over 80,000 people, and has only one Protestant house of worship.

Stranded Churches

There are other districts where a considerable number of Protestant churches remain, though their Protestant constituency has largely gone. New conditions require new adaptations which these depleted churches have no means to make. Unable to assimilate the strange peoples around them, and unwilling to abandon them in their need, these churches hold on year after year and slowly die.

Heroes and Heroines

Some of these pastors and their wives are showing splendid heroism. They are giving strength and health and life itself in what is often only a forlorn hope. They are letting their light shine in a dark place, and they are being consumed while they shine.

Estranged Workingmen

The great body of workingmen are almost wholly unreached by these churches. The old methods of Christian work do not touch their lives. They are about as much influenced by such churches as they would be by so many learned societies organized for the study of philology.

Socialized Churches

There is one other class of churches, small in number but large in importance, which like the social settlements have adapted themselves to down-town conditions. They have met with a measure of success which throws much light on the problem of city evangelization. These are the socialized or so-called institutional churches, which will be discussed at length in a later chapter.

Selected Elements of Environment

There are, of course, hundreds of elements, good and bad, entering into the environment of the down-town city dweller, which we have not space even to name. We have selected for discussion the most fundamental and determinative, and probably if all had been thrown into the scale of judgment, the final result would not have been affected thereby.

Environment Not Everything

Much emphasis has been laid on environment, but it would be as great a mistake to imagine that it is everything as to suppose that

it is nothing. Good environment does not necessarily produce good character. If we were commissioned to find the "wickedest man" in the city, we should look for him, not in the slum, but in some palace at the other end of the town, for wickedness depends on the degree of light against which one sins. Sun and showers quicken life, but hasten decay where there is death. The supreme need of the world—both of the individual and of society—is newness of life. Environment cannot create life, but it may choke it.

Jesus on Environment

In the parable of the Sower, Jesus taught the profound importance of environment. All the seed was the same; the difference in results came from the difference between the wayside, the stony ground, the brier patch, and the cultivated soil.

Results of our Study Encouraging

In this chapter emphasis has been laid on two facts: First, that environment profoundly affects life; and, second, that the environment in the down-town city is much of it thoroughly bad, and but little of it thoroughly good. This latter fact might seem to be very disheartening, but, on the contrary, it is exceedingly encouraging. If we had found the pauperism, vice, crime, and degradation of the slum in the

MULBERRY BEND PARK
NEW YORK
THE SITE OF A NOTORIOUS SLUM

midst of the best environment, physical, intellectual, and moral, we should have been compelled to attribute them to a depraved inheritance, and our problem would have been a hundred fold more difficult. All the powers of Church and State, all the forces of civilization combined, cannot change the heredity of one living human being, but it is entirely within our power to transform an unfavorable urban environment into a favorable one.

We Command the Situation

It is in the highest degree encouraging to learn that evils which we deplore are the effects of causes which can be made subject to our control.

QUESTIONS ON CHAPTER IV

AIM: TO REALIZE THE EFFECT OF ENVIRONMENT ON THE INHABITANTS OF A CITY

I. *Influence of Environment.*

1.* What effect has environment had upon your life?
2.* Do you think it has been a stronger force in your life than heredity?
3. What effect do you think poor and insufficient food would have on your moral life?
4.* What effect do you think constant hunger would have upon your religious life?
5. How do you account for the vice that obtains among some people of wealth in the up-town sections of the cities?

II. *Essential Elements of Urban Environment.*

6. Is wholesome home life possible in two rooms of a tenement house?
7.* What must be the influence on moral life in crowded tenements?
8. Do you believe that the city should permit dark rooms to be occupied by individuals in any capacity, or as sleeping rooms?
9. Is it any wonder that tuberculosis is so prevalent in large cities where unlighted rooms are permitted?
10.* Who is responsible for overcrowding, landlords or tenants?
11. What do you consider the strongest incentive to overcrowding in the cities?
12.* Is it any more of a crime in the sight of God "to kill a man with a tenement than with an ax"?
13. What kind of an education will the ordinary child get on the streets of a city? Name several features of street education.
14. Can you expect a child to spend much time in a congested tenement home?
15. What idea of art and literature will a child obtain from the cheap printed matter in circulation among tenement inhabitants?
16.* If you were poor, what effect would attractive shop windows have on your moral life?
17. To what extent do you think the public schools can counteract undesirable home influences?
18. If strenuous studies in the schools impair the physical life, can the schools be considered a remedial force?
19. Do you think that public schools should endeavor to develop moral character?

20. Are you in favor of having a portion of the Bible read daily in the public schools? State reasons.
21. Enumerate some of the evil effects of modern industrialism?
22. Why would you oppose keeping saloons open on Sunday?
23. What are some of the advantages that the saloon offers to the laboring man?
24.* Which do you consider the greater factor in attracting men to the saloon—the liquor or social surroundings?
25.* If you were connected with a down-town church, what opportunities would you offer laboring men for social intercourse?
26. Why do you suppose Protestant churches have left the crowded down-town sections?
27. If the members of your church had moved up-town, what disposition would you make of the down-town property?
28. Would you advise up-town churches to support down-town missions?
29.* What remedial measures would you advise to relieve the evil effects of down-town environment?

REFERENCES FOR ADVANCED STUDY.—CHAPTER IV

I. *Evils of Tenements.*

Betts: The Leaven in a Great City, III.

DeForest: The Tenement House Problem, Vol. I, 15-31, 383-443.

Howe: The City: The Hope of Democracy, XII.

Riis: A Ten Years' War, I.

Riis: How the Other Half Lives, I, IV.
Riis: The Battle With the Slum, I, IV.
Riis: The Making of an American, IX.
Woods: Americans in Process, IV.

II. *Improvement of Tenements.*
Betts: The Leaven in a Great City, I.
DeForest: The Tenement House Problem, Vol. I, 69-118.
Riis: A Ten Years' War, VI.
Riis: How the Other Half Lives, XXIV.
Riis: The Battle With the Slum, VI, XI, XII.

III. *Effect of the City on Health.*
DeForest: The Tenement House Problem, Vol. I, 301-328, 445-470.
Riis: A Ten Years' War, II.
Spargo: The Bitter Cry of the Children, II, III.
Weber: The Growth of Cities, 343-396.

IV. *Effect of the City on Morals.*
Riis: The Battle with the Slum, IX, X.
Weber: The Growth of Cities, 397-409.
Wilcox: The American City, V.

V. *Saloons as Centers of Influence.*
Horton: The Burden of the City, 29-33.
Riis: How the Other Half Lives, XVIII.
Stelzle: The Workingman and Social Problems, III.
Wilcox: The American City, 150-155.

FACTORS OF THE PROBLEM—THE PEOPLE

There are more children than adults in the world. If there are indeed ten million persons in this country, underfed, underclothed, and badly housed, the great majority are children who have neither violated social laws nor committed any sin. There are children in every stage of poverty—from the lowest and most vicious, to the highest, most clean, and self-respecting.—*Robert Hunter.*

The street gamin roams the streets, lodges in the open air, wears an old pair of trousers of his father's, which descends below his heels, and an old hat of some other father, which descends below his ears, a single suspender of yellow listing; he runs, lies in wait, rummages about, wastes time, blackens pipes, swears like a convict, haunts the wine-shop, knows thieves, calls gay women *thou,* talks slang, sings obscene songs, and has no evil in his heart. —*Victor Hugo.*

It is estimated that at least one hundred and fifty thousand women and girls earn their own living in New York; but there is reason to believe that this estimate falls far short of the truth when sufficient account is taken of the large number who are not wholly dependent upon their own labor, while contributing by it to the family's earnings. These alone constitute a large class of the women wage-earners, and it is characteristic of the situation that the very fact that some need not starve on their wages condemns the rest to fate. The pay they are willing to accept all have to take.—*Jacob A. Riis.*

To live in one of these foreign communities is actually to live on foreign soil. The thoughts, feelings, and traditions which belong to the mental life of the colony are often entirely alien to an American. The newspapers, the literature, the ideals, the passions, the things which agitate the community, are unknown to us except in fragments.—*Robert Hunter.*

V

FACTORS OF THE PROBLEM—THE PEOPLE

A GREAT city is a little world. There are gathered together "all sorts and conditions of men"—a multiplicity of races, of languages, of customs, of classes, of religions, of occupations, of needs, of interests. **A Little World**

Having considered environment as one of the two component parts of the city, we will now discuss the people in relation to their environment. Indeed, they cannot be intelligently discussed otherwise, because the environment of every one is so largely composed of the people with whom he associates. **People in Relation to Environment**

I. THE CHILDREN

The first thing to be said about the children of the down-town city is that there are so many of them. They swarm in the tenements, on the streets, everywhere. **Swarms of Children**

It seems to be a general law of nature that fecundity decreases as the scale of being rises **Large Families of the Poor**

from the lower to the higher forms of life. It is true in all countries and among all classes that as culture increases and civilization rises the birth-rate falls. It is common to find two or three times as many children in the homes of the poor as in the homes of the rich. The principal increase of city populations from births, therefore, is in homes where the environment is more or less unfavorable to a normal physical, intellectual, and moral development.

Physical Degeneracy in City

This goes far to account for the urban degeneracy which is causing anxiety in European countries; and especially in England, where the percentage of urban population is largest, it is exciting alarm. In Berlin the fitness of the people for military service fell from 45.39 per cent. in 1893 to 31.74 per cent. in 1899. This is a loss of nearly one third in the short space of six years. In agricultural east Prussia two thirds of the people were fit for military duty. During the Boer war about one half of the army candidates from London were rejected as below the military standard.[1] In Manchester only about one quarter of the applicants were accepted. And it must be re-

[1]Howe, *The City the Hope of Democracy*, 188.

membered that the most inferior did not present themselves.

Superiority of Country Children

Thousands of measurements in the United States and elsewhere show that country children are taller and heavier than city children of the same age; and in the city, the children of the poorer are shorter, lighter, and of smaller chest girth than the children of the well-to-do. Investigations in England showed that between the children of these two classes there was a difference of 3.31 inches in height and of 10.64 pounds in weight at ten years of age, while at fourteen the differences were twice as great. The Royal Commission on Physical Training, in Scotland, found that in Edinburgh most of the children were much below the normal weight and more than half were diseased.[1]

Defective Nutrition as a Cause

The causes of this alarming degeneracy in the city are complex. As we have already seen, overcrowding is responsible for much; defective nutrition is perhaps chargeable with even more. "Rickets" (*rachitis*) has long been known as the disease of the children of the poor. Says Mr. Spargo: "A large proportion of the children in the public schools and on

[1] Russell, *First Conditions of Human Prosperity*, 107.

the streets of the poorest quarters of our cities, and a majority of those treated at the dispensaries or admitted into the children's hospitals, are unquestionably victims of this disease, . . . which is due almost wholly to poor and inadequate food."[1] "Defective nutrition," states Dr. Eichholz, "lies at the base of all forms of degeneracy."[2] Investigation shows that many thousands of school children in our cities are underfed. "Massing the figures given from New York, Philadelphia, Buffalo, and Chicago, we get a total of 40,746 children examined, of which number 14,121, or 34.65 per cent., either went breakfastless to school or got miserably poor breakfasts of bread and tea or coffee."[3] Mr. Robert Hunter thinks that from 60,000 to 70,000 children in New York City "often arrive at school hungry and unfitted to do well the work required."[4]

Large Number of Underfed Children

In various cities in England, France, Norway, and Italy the authorities have provided

[1]Spargo, *The Bitter Cry of the Children,* 16.

[2]Ibid., 107. Dr. Alfred Eichholz is one of His Majesty's Inspectors of Schools, a Doctor of medicine, and a former Fellow and Lecturer of Emmanuel College, Cambridge University.

[3]Ibid., 85.

[4]*Poverty,* 216.

school children with a good noonday meal; and the remarkable physical and mental improvement which followed indicated that a large proportion of the children had been suffering from under-nutrition. While we have no exact statistical information on the subject, Mr. Spargo believes that the investigations made "certainly tend to show that the estimate that fully 2,000,000 children of school age in the United States are badly underfed, is not exaggerated."[1] Most of these children live in our cities.

Child Labor

Another fruitful cause of degeneracy is child labor, which follows the introduction of machinery, because steam supplants men's muscles and the intelligence of a child is sufficient to perform the simple mechanical operations involved in tending many machines.

Home Factories

Many children endure hardship in their own homes, where they are beyond the protection of child-labor laws, because they receive no wages and, therefore, technically are not employed. Many thousands of licenses are issued to manufacture goods in the tenements where mere babies are compelled to work. In

[1] *The Bitter Cry of the Children*, 86.

New York City alone there are more than 23,000 such "home factories."

Play a Necessity

Perhaps the lack of healthful play works as much harm as child labor. Play was once regarded by the more austere as a waste of time, or it was at best tolerated as innocent. Now it is recognized as a necessity. The impulse to play is as natural and normal as the inclination to sleep or the desire to eat; and, when we learn its meaning, we see that it is not simply a permissible thing, but a divinely ordered thing. In God's kindergarten as in man's, play is the medium of education. Without it the child cannot be normally developed. With every power of body and mind, use is the inexorable condition of growth. Nothing is more characteristic of a healthy child than unceasing activity; and to insure this sustained activity nature gives him the impulse to play. A healthy boy will work at play twice as hard as he will work at work or at study, because he is twice as much interested in play as in work or study; and it is perfectly natural and right that he should be.

Duke of Wellington Quoted

We are all familiar with the saying of the Duke of Wellington, when in his old age he saw the boys of Eton playing football:

"There's where the battle of Waterloo was won."

Dean Briggs, of Harvard University, in a paper read before the National Superintendents' Association, said that, "While the football player gets a little culture from his studies, he gets his education from his football." Many would not go as far as Dean Briggs, but all who have given any attention to the subject must recognize the fact that play of the right sort and amount not only toughens the muscles, hardens the bones, educates the senses, enlarges the lungs, and strengthens the heart, but also quickens mental processes, sharpens the wits, and tends to develop the moral nature.

Dean of Harvard Quoted

Play, then, is a large and important part of a child's preparation for the work of later life, and is an essential part of a normal childhood. A child, therefore, who is robbed of a playground is robbed of a large part of his childhood, which Dickens justly pronounced a crime. Mr. Joseph Lee, who has made a study of the subject, remarks that "the boy without a playground is father to the man without a job."

A Playground the Child's Right

A little five-year-old invalid of the tenement said: "I don't want to get dead and be an an-

Play Instinctive

gel,—I want to play first." If God gives the instinct, man ought to provide the playground. It is stated that in every neighborhood where a playground has been opened juvenile misdemeanors have decreased.

Corruption of Character

The conditions under which many thousands of city children are born and bred are about as sure to corrupt the character as to enfeeble the body. When impressionable childhood is subjected to the influence of the profanity, obscenity, and bloody brawls of drunken men and dissolute women, would it not be a moral miracle if the character were not corrupted?

Familiarity With Vice

It is almost inevitable that children of the tenements, while yet of tender years, should become familiar with every form of vice. They would have to be born blind and deaf in order to escape moral contamination. Many children are sent habitually from the home or the factory for beer. A little girl was seen to go twenty-six times to a saloon for her own family and for friends in a single Sunday afternoon. A resident of the University Settlement of New York spent some months in making a study of the street occupations of boys. "He found near Newspaper Row more than 100 boys sleeping in the street.

Other hundreds he found sleeping in stables, condemned buildings, halls of tenements, and back rooms of low saloons. In Chinatown alone he found twenty young boys whose business it was to run messages for the denizens of opium dives, and every one of them had the opium habit. He found messenger boys cooking opium pills in Chinese dives. Of the messenger boys he found a large number doing all-night-work between all-night houses and all-night people. . . . Corruption of morals," he says, "spreads among the street boys like a new slang phrase."[1] Mr. Spargo tells us that "no writer dares write a truthful description of the moral atmosphere of hundreds of places where children are employed. No publisher would dare to print the language current in an average factory."[2]

The Real Wonder of It

In view of the conditions under which many thousands are forced to live, the wonder is not that so many go astray, but that any escape.

American Born of Foreign Parentage

It is the American born children of foreign parentage who suffer more morally than any other class. In the public schools they get

[1] *The Home Missionary* (Congregational), October, 1906, p. 166.

[2] *The Bitter Cry of the Children*, 182.

American ideas as well as American speech. They become interpreters for their parents on many occasions, explain to them police regulations, and tell them what to do, so that the natural relations of parents and children are reversed. The average American boy of fourteen or sixteen years *thinks* he knows more than his father. The American born child of peasant parentage really does. He enjoys school advantages which his parents never had. Of course, old country ideas, ways, speech, and dress cling to the immigrants, and the children, who are proud of being Americans, become ashamed of their parents as "foreigners." Thus it happens that at the time of adolescence, when boys and girls stand in peculiar need of restraint and direction, parental authority and influence are largely lost and the children run wild. This constitutes a peculiar condition which probably has no parallel elsewhere in the world and results in an exceptional class, which furnishes an entirely disproportionate number of criminals.

The Immigrant and Crime

A study of the adult male prisoners of the United States shows that the immigrants are 50 per cent. more lawless than the native whites born of native parents, and that the na-

tive-born sons of immigrants are twice as lawless as their fathers, and three times as lawless as the native whites of native stock. Among juvenile offenders the disproportion is still greater.

Number of Native-born of Foreign Blood

Such facts assume very serious importance when we consider how large is the class referred to, and to what extent it congregates in the city. In 1900 there were in the United States 10,632,280 persons, who were native-born of foreign parentage; and of the male population in our eighteen largest cities in 1890, this class outnumbered the native-born of native stock by 422,611.

Effect of Environment and Heredity

The amount of physical, mental, and moral degeneracy among the children of the down-town city is painful and ominous, but it is reassuring to learn that it is due, not to a hereditary taint in the blood, which might be expected to persist for generations to come, but to a bad environment, which can be speedily rectified, when once we set about it seriously.

Dr. Eichholz Quoted

In his testimony before the British Interdepartmental Committee on Physical Deterioration, Dr. Alfred Eichholz said: "The point which I desire to emphasize is that our physical degeneracy is produced afresh by each genera-

tion, and that there is every chance under reasonable measures of amelioration of restoring our poorest population to a condition of normal physique. . . . There is little, if anything, to justify the conclusion that neglect, poverty, and parental ignorance, serious as their results are, possess any marked hereditary effect, or that heredity plays any significant part in establishing the physical degeneracy of the poorer population. . . . All evidence points to active, rapid improvement, bodily and mental, in the worst districts, so soon as they are exposed to better circumstances. . . . The interpretation would seem to be that nature gives every generation a fresh start."[1]

A Fair Chance for City Children

It is possible to solve the problem of the city in a single generation; but that problem will not be solved, and civilization will not be safe until the children of the city have as fair a chance as any others to grow up with sound minds in sound bodies. Such an opportunity is the right of every child born into the world.

Preciousness of Childhood

To rob the children of a normal childhood is to rob society, to wrong civilization, to impoverish the future, to destroy possibilities of unknown, and perhaps of priceless worth. No

[1] *The Bitter Cry of the Children*, 291-294.

one knows how many future musicians, artists, poets, inventors, and scientists, who might have contributed to the world's richest treasures, are among the slaughtered innocents and perverted, ruined lives of our great cities. It is said of John Trebonius that he never entered his school without profound reverence, and that he could not be induced to appear before his boys with covered head. "Who can tell," he exclaimed, "what may yet rise up from amid these youths? There may be among them those who shall be hereafter learned doctors, sage legislators—nay! princes of the empire." There was more, a prince of the kingdom of God, "the solitary monk that shook the world," Martin Luther.

II. The Young Men and the Young Women

Two Classes of City Youth

The youth of the city may be divided into two classes, viz., the city bred, and the country bred.

The City Bred

1. Young men and women, who were reared in the city, are, of course, the natural product of city conditions. We have just seen what those conditions are liable to do for American

born children of foreign parentage, which is much the largest class in the down-town city. There is no danger that such children will fail to hold their own in competition with children of American stock when they have an even chance. But children of the down-town city who suffer from overcrowding, who are overworked and underfed, and whose playground is the street, do not have an even chance. A public school education has elevated their tastes and has created wants which only a considerable income can satisfy. But handicapped by insufficient physical stamina,—the natural result of a meager childhood,—they are, many of them, unable to win a success which satisfies their ambitions, and, being disappointed, they soon fall into the rapidly growing class of malcontents, not a few resorting to criminal practises.

Working Girls

The problem of working girls springs chiefly from the fact that they do not know how to work. They can usually offer only unskilled labor, which commands short pay for long hours. They were compelled to attend the public school where they learned to want many things which they cannot honestly have, but found no opportunity to learn a trade, which

would have been a strong bulwark against temptation.

Short Seasons

Even the skilled workers are, many of them, thrown out of employment a part of the year. In a list of 87 industries in New York City, there are 10 whose season is ten months, 20 whose season is eight months, 21 whose season is six months, and others which are still shorter.

Temptation

Whether self-respecting girls, faint from hunger, hunt in vain for work, or are daily exhausted by excessive toil, they can hardly fail to contrast their lives with the lives of women who have luxuries of food and clothing though "they toil not neither do they spin." It is infinitely to their honor that the great majority of working girls preserve their womanhood under such conditions.

Churchless Young People

Young men and women, reared in the down-town city, and subjected to more or less struggle and to much temptation, stand in peculiar need of the strength which comes from religious motives, but are most of them quite alienated from church or synagogue. In the great break-up which immigration involves, and under the new temptations of life in a new country, many immigrants lose their re-

ligion altogether. Those who do not are likely to be narrow and superstitious, and their American or Americanized children look upon their parents' religion as belonging to the old-country notions and ways of which young America should be rid. The writer has been assured by four rabbis in New York that there are tens of thousands of young Jewish men and women in that city who have broken with the synagogue, though not necessarily with religion. They are open to wise Christian influence, without which they will drift into rationalism and agnosticism. It is significant that some of these young Jews are dropping their names, indicative of race and religion, and adopting American names.

Splendid Raw Material

Such material is very easily assimilated, and much of it has most valuable qualities and splendid possibilities. A young man who came to this country young enough to get the benefit of our public schools, and who then took a course in Columbia University, wrote to a friend: "Now, at twenty-one, I am a free American, with only one strong desire; and that is to do something for my fellow men, so that when my time comes to leave the world, I may leave it a bit the better." That was writ-

ten by a Russian Jew; and that Russian is a better American, that Jew is a better Christian, than many a descendant of the Pilgrim Fathers who is living a selfish life.

The Country Bred

2. A large number of young men and women in the down-town city were born and bred on the farm, but yielded to the powerful attraction of the city which is causing a redistribution of population. A large proportion of them are clerks, bookkeepers, stenographers, and shop-girls.

Former Country Advantages

Under the conditions which prevailed only one or two generations ago, the young people on the farm had the advantage of the best kind of manual training. They learned the several handicrafts which belonged to the age of homespun, and which developed brain and muscle at the same time. They received their training from their parents, and usually grew to maturity in the moral atmosphere of the home.

Loneliness of the City

How different the city environment of the young who come in from the country! The first thing that is impressed on them is their own utter loneliness, which often seems unendurable. Sir Walter Besant somewhere speaks of his experience when, like many an-

other, he was a "hall bedroom young man." "In the evening the place was absolutely silent. The silence sometimes helped me to work, sometimes it got on my nerves and became intolerable. I would then go out and wander about the streets for the sake of animation, the crowds, and the lights, or I would go half-price to the pit of the theater, or I would drop into a casino and sit in the corner and look on at the dancing. The thing was risky, but I came to no harm. To this day I cannot think of those lonely evenings in my London lodging without a touch of the old terror. . . . There are thousands of young fellows to-day who find, as I found every evening, the silence and loneliness intolerable." And very many of them *do* come to harm.

A Letter of Introduction

Young men, strangers in the city, cannot enter homes of social privilege without letters of introduction, which they do not possess. But no letter of introduction is required in order to gain admission to a saloon, a dance hall, or a gambling hell.

The Opportunity of the Y. M. C. A.

It was these conditions, attendant on the rapid growth of the city, which created the opportunity of the Young Men's Christian Association; and well has the Association im-

proved its opportunity, though it reaches only a small proportion of the young men of the city.

III. The Men and Women

Mixed Population

In any Northern city of the United States, we are struck with the polyglot character of the population. Here is the seething multitude, more motley than the dwellers in Jerusalem on the day of Pentecost, and like them "out of every nation under heaven." In each of our great cities there are at least 50 countries and provinces represented. In New York City there are 66 languages spoken, 18 in one block, while 26 nationalities are represented in a single public school. Here are race antipathies, religious animosities, inherited quarrels, conflicting habits and interests. How shall such a heterogeneous multitude be transformed into Christian Americans—made one in loyalty to Christ and country? We are not likely to overestimate the task; and great as it is, it is increasing, with every prospect that it will continue to increase:

Immigration Likely to Increase

1. Because population in European countries is generally becoming more dense. Italy alone can send us half a million every year without decreasing her population. Europe can send us three hundred millions during the

twentieth century, and yet be more crowded at its end than at its beginning.

2. Again, immigration is likely to increase, because America is becoming more and more widely known as the land of liberty and of plenty.

3. Again, because every immigrant who succeeds here becomes an immigration agent.

4. Again, because the cost of passage is decreasing, making America possible to added millions.

5. Again, because more and more we are making the machinery of the world, thus displacing hand labor in other lands by mechanical power, whose equivalent is sent back to us in bone and muscle.

For these and other reasons the flow of European immigration will continue until there is a practical equalization of economic opportunity between Europe and America, and that will be a long time hence.

Immigration and Various City Problems

The problem of immigration is most intimately related to that of municipal government, of the tenement, of city sanitation, of crime, of pauperism, of intemperance, and of labor; and the solution of these problems depends very largely on the assimilation of the

immigrants, which grows more difficult as their numbers increase.

Assimilation Increasingly Difficult

When immigrants segregate themselves in various quarters of our great cities, our language ceases to be a necessity to them. Ideas and customs remain foreign. The most essential elements of their foreign environment they have brought with them. Here are bits of Bohemia, Russia, Italy, transferred to this side of the Atlantic and set down in the city. Each remains an undigested mass in the body politic; and it remains undigested because unmasticated, for mastication is a process of *separation*. If the foreign population now in our cities were scattered throughout the whole land so that every foreigner were in contact with several native Americans, this very fundamental problem of assimilation would solve itself.

Segregation

As it is, in our large cities, the tendency is for Jews, Italians, Negroes, Chinese, and others to segregate. If these different races were of different colors, sufficiently striking, the American city would appear to a bird's-eye view like a "crazy-quilt."

Aristotle Quoted

The saying of Aristotle that "a city ought to be composed, as far as possible, of equals

and similars"[1] is peculiarly true in a democracy. Absolutism may successfully rule a hundred different peoples, estranged from each other by race, language, custom, and religion; but *in a democracy there are many common interests which require mutual understanding and united action.* The isolation, therefore, of unknown tongues, and the estrangement of race prejudice and of religious antipathy, present peculiar difficulties in American cities.

London and New York Compared

While it is more important in the United States than anywhere else in the world that the city should be homogeneous, the American city is more heterogeneous than any other. London has long been regarded as a cosmopolitan city. New York is now larger than London was in 1880. At that time all foreign countries put together furnished only 1.6 per cent. of the population of the English metropolis, while 37 per cent. of the population of New York are foreign by birth. We have 38 cities of 25,000 inhabitants or more in which over 30 per cent. of the population in 1900 were foreign-born. In New York 54.30 per cent. of the male inhabitants of voting age are foreign by birth; and there are 23 other cities in the

[1] Jowett, *The Politics of Aristotle*, Vol. II, 127.

United States of 25,000 inhabitants or more, where in 1900 upwards of half of the male population of voting age were foreign-born.

Americanize or be Foreignized

Such facts make it quite evident that, unless we Americanize the immigrants, they will foreignize our cities, and in so doing foreignize our civilization.

How Govern the City

The question how we shall govern the city has been answered in many different ways. The only safe answer is to make the city capable of governing itself; and the only way to make the city capable of self-government is to make the citizen capable of self-government. Are conditions of life which produce physical and moral degeneracy likely to develop self-mastery?

A Degenerating Population and Self-Mastery

The tenement population of New York City is larger than the combined population of Maine, New Hampshire, Vermont, and Connecticut. What if every family in those four states were overcrowded as are the tenement dwellers of the metropolis, and subject to a like unfavorable environment? What might be expected of the future of those commonwealths? How long would they remain capable of self-government, with a degenerating population? And if these states, with a popu-

lation chiefly of native stock and holding the traditions of freemen, would, under the above supposition, doubtless become incapable of popular government, how long will it take these tenement-house populations, most of them foreign in origin and strangers to our institutions and ideas, to become capable of self-government?

The Immigrant and the Boss

Foreigners who are segregated according to language, race, and religion cannot be expected to participate in the political life of the city, except under the direction of some dominating leader of their own blood and speech, who has been initiated into the political game on account of the block of votes he is able to deliver for a consideration. As long as such conditions exist, the political boss will flourish; and his reign aggravates and perpetuates almost every evil of the down-town city.

A Coming Change

Heretofore, political bosses have rallied their followers under the banners of the two great political parties, which they have used for personal ends. There are now unmistakable signs of an impending change of very grave and far-reaching importance.

Hitherto we have not been able to infer with any certainty a man's party affiliations from

his wealth or poverty, from his occupation, his education, or his religion. These sometimes afford a presumption, but nothing more. In the United States every class of society is divided between the two great parties.

Political Cleavage in the United States

In Continental Europe classes are arrayed against each other, and class antagonism finds expression in political action. The proletariat is organized against the bourgeoisie, which of course tends to intensify their mutual distrust and dislike. There the lines of political cleavage are horizontal; here they are perpendicular. The latter is the only safe political cleavage in a democracy.

Political Cleavage in Europe

In Europe class animosities in each country are restrained in a measure by community of race, language, and religion; but in the United States these natural bonds of society are lacking among the heterogeneous peoples of the down-town city; and the one bond which is capable of overcoming their differences of blood, speech, and faith, of creating mutual sympathy, and of inspiring united action is *common industrial interests.*

Social Bonds in Europe and the United States Contrasted

The agricultural age of the world was favorable to a landed aristocracy; the scattered peasantry could not easily combine. The in-

The Industrial Revolution and Democracy

dustrial revolution has massed great numbers of working men under similar conditions. They have many common interests,—wages, hours of work, all the conditions of labor. It is natural for them to discuss these interests and to unite for their protection; and industrial organizations may easily resort to political action. The disturbances in Russia, which began as strikes in St. Petersburg, in January, 1905, quickly took on a political complexion and became revolutionary in character.

Increasing Discontent

We saw in the preceding chapter that environment in the down-town city naturally breeds discontent. The rapidly growing socialist vote in the United States records its growth, and expresses its protest against commercial society as now organized.

Socialist Vote

The following table shows that vote at the last five Presidential elections:

In 1888	2,068
" 1892	21,175
" 1896	36,503
" 1900	127,553
" 1904	408,230

From 1890 to 1904, our population increased 30 per cent. During the same period the vote of discontent increased 18,278 per cent.

Probable Increase of Socialism

The vast immigration of recent years, which is so largely attracted to the cities, aggravates the conditions which stimulate the socialistic propaganda and at the same time furnishes the material from which the socialist ranks are most easily recruited.

Immigrants and the Proletariat

As European peasants, many of the immigrants had already learned to sympathize with the proletariat. Its watchwords are already familiar, and the newcomers readily identify themselves with the same class here. To become Republicans or Democrats would imply some political education and a new point of view, but neither is required in order to oppose the "capitalistic class." We may rest assured that these facts do not escape the eye of the astute political demagogue.

The Coming Opportunity of the Demagogue

A man of principle plants himself on his convictions, and there stands like a rock. If he is right, the world comes to him,—if he lives long enough; and if he does not, the world comes to the spot where he stood and builds a monument to his memory. But the political boss has only policies. He is never guilty of bargaining his principles, because he has none. As a demagogue, he shifts his position as the political wind shifts. The boss does not create the situ-

ation; the situation creates the boss. When, therefore, the city has sufficiently grown to dominate the nation, and with it the revolutionary elements are sufficiently grown fully to find themselves, *then* the demagogue will seize his opportunity. He will no longer pose as a Democrat or Republican. His role will be that of "the poor man's friend," "the champion of popular rights," "the prosecutor of the criminal rich," and the like. He will do his utmost to antagonize classes, and to stimulate their mutual antipathies. He will thus force property interests to combine. Rich Republicans and rich Democrats will drop their old political issues, and strike hands in defense of their common class interests. All the conservative elements of society, whatever their views on purely political questions, will be forced to unite in opposition to the radicalism of revolutionists. Thus, if existing conditions and tendencies continue, our perpendicular political cleavage of society will give place to a horizontal cleavage between different social strata, which will be as dangerous as it will be un-American.

Wrongs, Who Shall Right Them?

The strength of this quack reformer will lie in the fact that some of the planks in his plat-

form (and perhaps many of them) will be perfectly sound, which will add to his following many excellent men of short vision. It is certainly true that there are many wrongs to be righted, many abuses to be corrected. The question is whether the work of reform shall be committed to leaders who can recognize the rights of all classes, and who love justice for all, or shall be turned over to selfish charlatans, to whom the politic is ever just, and the profitable is always right.

IV. The Slum

The Wreckage of Society

Our discussion would be obviously incomplete, if no mention were made of the slum, which is the vortex of the city whirlpool, where is gathered the wreckage of society.

The "Hindmost"

When the spirit of a civilization is "every man for himself," there are always the "hindmost" in plenty. Under the competitive system the unpardonable sin is failure; and the people of the vortex are the final failures of our civilization.

Composition of the Slum

A special investigation of the slums of four great cities, made by the government in 1894, established the fact that the overcrowding, the

illiteracy, the number of foreigners, the number of saloons, the amount of vice and crime were proportionately much greater in the slum than in the whole city,[1] showing that the more degraded character of the people corresponded to the more degrading character of the environment.

The Slums of Chicago

A recent writer says concerning the slums of Chicago: "In one of these there are 35,000 people; in the other, 30,000. It is a region of adults. . . . The inhabitants neither labor regularly nor marry. Half of the men are beggars, criminals, or floating laborers; a quarter are engaged in the sale of dissipation; and a third of the women are prostitutes. . . . Society here has lapsed back into a condition more primitive than the jungle."[2]

City Bred Savages

Here are the savages of civilization. In the movement of population across the continent, our home missionaries have had to meet the savage; and they must still meet him; but he has changed his habitat from the forest and the plain to the city slum; and the corrupted savage of civilization is far more dangerous,

[1] Seventh Special Report of the Commissioner of Labor, *The Slums.*

[2] George Kibbe Turner, in *McClure's Magazine,* April, 1907.

far more degraded, than the unspoiled savage of the wilds.

A Warning

Under existing conditions, modern industrial civilization is preparing its own destruction. The lethargic public deem such warnings sensational. Listen then to a man who for years had schooled himself to see the truth clearly and to express it exactly. Professor Thomas H. Huxley was neither a sentimentalist nor a sensationalist, but a hard-headed scientist; and moreover had lived for years amid the conditions which he described, and therefore spoke from intimate personal knowledge. Referring to an East End parish in London, he said: "Over that parish Dante's inscription, 'Leave hope behind, all those who enter here,' might have been written. . . . There was nothing to remind the people of anything in the whole universe, beyond their miserable toil, rewarded by slow starvation. In my experience of all kinds of savagery all over the world, I found nothing worse, nothing more degraded, nothing more helpless, nothing so intolerably dull and miserable, as the life I had left behind me in the East End of London. Nothing would please me more than to contribute to the bettering of that state of

things, *which, unless wise and benevolent men take it in hand, will tend to become worse and worse, and to create something worse than savagery—a great Serbonian bog, which in the long run will swallow up the surface-crust of civilization.*"

Professor Huxley Further Quoted

Again he says: "It is certain that there is an immense amount of remediable misery among us. Unless this is effectually dealt with, the hordes of vice and pauperism will destroy modern civilization as effectively as uncivilized tribes of another kind destroyed the great social organizations which preceded ours."

Social Dynamite

Saltpeter, sulfur, and charcoal are each one non-explosive, but brought together they make gunpowder. Neither ignorance nor vice is revolutionary when quite comfortable, nor is wretchedness, when controlled by intelligence and conscience. But ignorance, vice, and wretchedness, *combined,* constitute social dynamite, of which the city slum is a magazine, awaiting only a casual spark to burst into terrific destruction.

Quick Destruction of Wealth

A frenzied multitude can destroy more wealth in a few minutes than we have given in many generations to elevate and Christianize that multitude.

American Optimism

So unequaled has been our national prosperity that the average American is foolishly optimistic, and extinguishes every one who points out serious facts by calling him a "pessimist." He is chronically hopeful, not because a sublime faith in God and man and a vision of the surely coming kingdom give him a rational confidence, but because he imagines that America is the especial pet of divine Providence; not because he believes we shall have sufficient humility to take to heart the lessons of history, or are wise enough to profit by the experience of contemporary peoples ("who cares for abroad?"), but because, in his crass confidence, he assumes that immunity in the past is sufficient guaranty of safety in the future; he believes it will come out all right anyhow, because this is the richest country on God's footstool, and the Missouri to the Gulf is the longest river in the universe!

Notwithstanding

But natural laws have their way whether regarded or disregarded. Cause and effect asks neither approval nor permission. Nemesis follows on regardless of ridicule. Burying one's head in the sand never yet averted danger.

Tennyson Quoted

A son of Lord Tennyson told an acquaint-

ance of the writer that among his father's last words were the following:

> "He who will not be ruled by the rudder
> Shall be ruled by the rock."

QUESTIONS ON CHAPTER V

AIM: TO REALIZE THE EVIL EFFECTS OF THE CITY UPON THE PEOPLE

I. *The Effect upon Childhood.*

1.* What advantages for physical development has the country child over the city child?
2. Do you believe that children among the poor in rural communities are better fed than those in the city, and why?
3. Should the city provide food for underfed school children?
4.* Are the parents or employers more to blame for the employment of children?
5. What moral and physical advantages accrue to a child from play?
6. What opportunities has the ordinary child for play in a city?
7.* Do you consider it a part of the city's obligation to provide playgrounds for children?
8. What corrective influence does the alien child lose in his American home?
9. What are some of the demoralizing effects upon childhood in a city?

II. *The Effect upon the Young Men and the Young Women.*

10. What are some of the social disadvantages of an urban young woman?

11. Do you consider a young woman's temptations greater in the city than in the country, and why?
12.* Why do the churches fail to reach so many of our young people in the city?
13. Is it the fault of the church or of the young people?
14. Under what circumstances would you advise young friends of yours to seek employment in a city?
15. Do you believe that it is easier to lose moral ideals in the city than in the country?

III. *The Effect upon Men and Women.*

16. What are the advantages and disadvantages of a mixed racial population?
17. What are some of the vices that are imported by aliens?
18. Why is assimilation of foreigners more difficult in the city than in the country?
19. What are some of the causes for the increase of socialism in our cities?
20. Why does the foreign element naturally incline toward socialism?
21. What do you understand by a perpendicular and horizontal political cleavage?

IV. *The Evil Effect of the Slum.*

22. What do you understand by the slum population?
23. What are some of the elements that make a slum?
24. Why do people, as a rule, who change their mode of living, move out of the slum?
25. Would you be willing to live in a slum during the whole year?

26.* What advance in Christian work would you recommend to improve the conditions among the people in the city?

REFERENCES FOR ADVANCED STUDY.—CHAPTER V

I. *Effect of the City upon Children.*

Hunter: Poverty, V.

Riis: How the Other Half Lives, XV, XVI, XVII.

Spargo: The Bitter Cry of the Children. The leader should decide on what phase of the problem he wishes to touch and make his references accordingly.

Weber: The Growth of Cities, 368, 369.

II. *The Problem of the Immigrant in the City.*

Addams: Newer Ideals of Peace, III.

Grose: Aliens or Americans? VI.

Hall: Immigration, 169-172.

Hunter: Poverty, VI.

Riis: How the Other Half Lives, V, IX, X, XI, XII.

Steiner: On the Trail of the Immigrant, XI.

Woods: Americans in Process, III.

III. *Condition of the Slum Population.*

Betts: The Leaven in a Great City, III, VII, VIII, IX.

Riis: How the Other Half Lives, XIX, XXII.

Woods: Americans in Process, IV.

THE MESSAGE OF JESUS TO THE NEW CIVILIZATION

"He who serves his brother best
Gets nearer God than all the rest."

He who loves not lives not; he who lives by the Life cannot die.—*Raymond Lull.*

Men think there are circumstances when one may deal with human beings without love, and there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron without love, but you cannot deal with men without love.—*Tolstoi.*

We should use life for that for which it was given to us; to serve God and man by its living expenditure. Shall we make this our purpose: "I will make the expenditure of my life, not control over other lives, the principle of my work? I will do no harm with my life. I will live it for life, for the enlargement of life, for the eternal glory of life unending, in me and others." This is the Christian ideal which is the will of God for us all.—*Robert E. Speer.*

Love is life's end! an end, but never ending:
All joys, all sweets, all happiness, awarding;
Love is life's wealth (ne'er spent, but ever spending),
More rich by giving, taking by discarding;
Love's life's reward, rewarding in rewarding;
Then from thy wretched heart fond care remove;
Ah! shouldst thou love but once love sweets to prove,
Thou wilt not love to live, unless thou live to love.—*Edmund Spenser.*

VI

THE MESSAGE OF JESUS TO THE NEW CIVILIZATION

A Modern Prophecy Fulfilled

JOHN ROBINSON told the Pilgrim Fathers that more light would yet break forth from the Word of God. This prophecy might be safely made in every age, because that Word reveals Him who is the light of the world, the light of every century.

Social Teachings of Jesus

The new civilization, with its new social problems, has led us to search for the social teachings of Jesus, which had been long neglected; and we find that those teachings fit modern conditions as a key fits its lock.

Growing Enlightenment

During all these Christian centuries this light has been beating upon blind eyes, seeking to fill them with day. Now that new social conditions have opened our eyes to new needs, we see the light; and the prophecy of the Pilgrims' pastor is fulfilled in our own generation.

I. The Social Message of Jesus the Solution of the Social Problem

Social Self-consciousness

Modern social conditions have been produced by modern industrial conditions. As industry becomes more highly organized and the division of labor more complete, the interdependence of men becomes more entire, and the oneness of the life of society grows more real and more obvious. Society is beginning to arrive at self-consciousness; that is, it is beginning to recognize itself as an organism whose life is one and whose interests are one.

With the dawn of social self-consciousness there are appearing a social conscience, a new social spirit, and a new social ideal. Let us glance at each.

A Social Conscience

Conscience has more to say of duties than of rights, but the world has for centuries been familiar with the "*rights* of conscience," while the *duties* of conscience has a new, strange sound. The individualistic age, now closing, was one of self-assertion; hence, with the increasing self-consciousness of the individual came great reforms, characterized by the perception and assertion of rights. In the social age, upon which we are now entering, as social

self-consciousness becomes more distinct, the awakening social conscience will perceive more and more social obligations; hence, there will be another long list of noble reforms which will demand the recognition and acceptance of duties. The watchword of the old era was "Rights"; that of the new will be "Duties." The spirit of the old was, "I am as good as you"; that of the new will be, "You are as good as I."

The New Social Spirit

This leads us to the new social spirit. We are beginning to see that the material well-being and the moral and physical health of different classes are strangely bound up in one bundle. Neither individuals, nor classes, nor nations can remain indifferent to one another. Increasing common interests are creating more of mutual sympathy. The spirit of competition is still dominant and fierce, but the spirit of co-operation is growing. The new social spirit is fraternal, and if it is not yet widely prevalent, men are at least beginning to see that the new civilization profoundly needs it.

The New Social Ideal

The new social ideal springs from new possibilities. When muscles did the world's work, one man could little more than provide the necessaries of life for those dependent on him.

The working-power of the world could be increased only slowly; and to double the number of muscles meant to double the number of mouths. Under such conditions the world could never be rich; a few might be, and were, but generally at the expense of the many. Mechanical power, on the other hand, can be indefinitely increased without any increase of population. With its advent, therefore, came the possibility of general comfort and the ultimate possibility of universal wealth.

The Golden Age Coming

This possibility has awakened hope, and men begin to believe that no class has been doomed to perpetual want and ignorance. Suffering is no longer deemed necessary, but rather abnormal, and social reformers feel bound to find and remove its causes. Thus, with the growth of the philanthropic spirit, the progress of science, the increase of intelligence, and the creation of wealth, men have transferred the golden age of the world from the past to the future, and the common man has begun to dream of a perfected civilization in the far future, which has been seen in prophetic vision and sung by poets in every age.

But this new social ideal is little more than a millennium of creature comfort. It needs to

The New Social Ideal and the Kingdom of God

be elevated, illuminated, and glorified by Christ's social ideal. It is quite possible for society to be at the same time well housed, well fed, well clothed, well educated, and *well rotted*. The world can never be saved from misery until it is saved from sin, and never ought to be. The ideal of Christianity is that of a society in which God's will is done as perfectly as it is in heaven; one in which absolute obedience is rendered to every law of our being, physical, mental, spiritual, social; and this is nothing more nor less than the kingdom of God fully come in the earth. The new social ideal, dim and imperfect, is seen, when fully focused, to be the kingdom of heaven for which our Lord taught us daily to pray, and which he bade us first to seek.

The New Social Spirit and Christian Brotherhood

In like manner Christianity meets the conscious need of a new social spirit. So far as the spirit of fraternity grows out of common interests and mutual dependence, it is only mildly unselfish and largely passive. When the social spirit has been Christianized we shall have, not a fraternity of convenience but a genuine brotherhood of love sprung from a common fatherhood. Such a social spirit will be a vital and active principle, powerful to

hasten the blessed consummation of peace on earth.

The Social Conscience and Christian Ethics

Again, the awakening social conscience needs to be educated, and the teachings of Jesus contain precisely the fundamental principles necessary for its instruction. The multiplied and complex relations of the new civilization have greatly increased and complicated our social obligations. Men are raising new questions of duty, which can be answered only by Christian ethics.

The Social Organism

This new social conscience, this new social spirit, and this new social ideal all belong to the great social organism which is now becoming conscious of itself as a result of the new civilization. This organism is as yet extremely imperfect; how can it be perfected and the new social ideal realized?

Two Social Laws

There are two laws, fundamental to every living organism, which must be perfectly obeyed before society can be perfected; one is the law of service, the other that of sacrifice.

The Law of Service

Every organism possesses different organs, having different functions, each of which exists, not for itself but to serve all the others. The eye sees for hand and foot and brain; the hand toils for the whole body; the brain thinks

for every member; the heart beats for every fiber of the organism. If any organ refuses to perform its proper function, there is disease, perhaps death.

The Law of Sacrifice

Again, every organism is composed of numberless living cells, each of which, we are told, possesses the power of sensation, of nutrition, of locomotion, and of reproduction. These cells freely give their lives for the good of the organism. Work, play, thought, feeling, all cost the sacrifice of living cells. If these cells were capable of selfishness, and should adopt the motto, "Every cell for itself," it would mean the dissolution of the organism. When living cells which disregard the laws of the organism enter it, and there multiply, there results typhoid fever, smallpox, diphtheria, or some other zymotic disease. If these intruders become numerous enough to overcome the law-abiding cells of the body, the result is anarchy, which is death. Individuals may be said to constitute the cells of the social organism, and, in addition to the powers which belong to the cells described above, they are endowed with self-consciousness and will. They are therefore capable of introducing selfishness and disorder into the social organism. The great

social laws of service and of sacrifice are, accordingly, very imperfectly obeyed; hence, the many diseases which afflict society, and which can be cured only by bringing all men under these two laws. But how can this be done? How can selfish men be made unselfish? How can a whirlpool be transformed into a fountain?

Three Laws of the Kingdom of God

Let us turn for an answer to the teachings of Jesus. They contain three social laws which are fundamental to Christianity; they are the three great laws of the kingdom of God—laws which were reiterated in the Master's teachings, and exemplified in his life and death. These laws when announced seemed nothing less than absurd to the world, so utterly counter did they run to the convictions and habits of men.

Christ's Law of Service

The first is the law of service: "Whosoever will be chief among you, let him be your servant." In the Roman world slavery degraded labor; to serve was menial, and yet the Master took a towel, girded himself and washed the feet of his disciples. This he did for an example that they might do as he had done. "The servant is not greater than his lord." He declared that he had come, "Not to be ministered unto but to minister"; and "As the Father sent

me into the world, so send I you." The law of service was made binding on every one who would become his disciple.

Christ's Law of Sacrifice

No less binding is the second great law, that of sacrifice. He came "to give his life a ransom for many"; and he not only accepted the cross himself, but made its acceptance the condition of discipleship. "If any man will come after me, let him deny himself, and take up his cross and follow me"—follow him to the place of crucifixion whither he bore his cross. We talk of our "crosses"; he spoke of *the cross.* The word meant then what the gallows means to-day, namely, *death.* The law of sacrifice, even to dying unto self, is laid upon all who would follow Christ.

Christ's Law of Love

The third great law—that of love—is the most fundamental of all. It is this which vitalizes the other two. To him who loves, service is its own reward, and sacrifice is privilege. Love is the fulfilling of all law, and is the root from which service and sacrifice spring. Love can transform the heart from a maelstrom into a fountain, whose rivers shall make glad the desert of life.

Christianity and Social Salvation

Two of these laws, as we have seen, are fundamental to every organism; and the third,

the law of love, must become the law of the social organism before the laws of service and of sacrifice can be energized and made regnant. Selfishness is disintegrative and antisocial. Love is the antidote for selfishness; and as love is the most fundamental law of Christianity, the Christianity of Christ is, and is to be, the great social or organizing power in this new era. Thus it appears that the religion of Jesus is profoundly social, and as perfectly adapted to the saving of society as if that were its only object.

The Wealth of Christ's Teachings

It is not strange that in an individualistic age the interpretation of Christianity should have been individualistic and narrow. The new needs of a new civilization open our eyes to the opulence of Christ's teachings and the sufficiency of Christianity for every age.

Sufficient for Individual and for Society

The teachings of Jesus contain the fundamental principles necessary both for the individual and for society. Exclusively they are neither individualistic nor social; inclusively they are both.

The Christianity of Christ and the New Civilization

Twentieth century Christianity will instruct the social conscience, will teach that the kingdom of God fully come in the earth is the true social ideal; that the brotherhood of the king-

dom creates the true social spirit, and that the three fundamental laws of the kingdom—those of service, sacrifice, and love—are the only laws by obedience to which society can be perfected.

In a word, twentieth century Christianity will be the Christianity of Christ, and will teach that he is the only Savior of society as well as the only Savior of the individual.

II. The Social Message of Jesus and the Churches

The New Civilization and the Old

The industrial revolution marked the beginning of a new stadium in the march of mankind, and created a new civilization. The old civilization was simple, the new is complex; that was individualistic, this is collective; that was the age of homespun, this is the age of the factory; in that men were independent, in this they are dependent. Industrially, the typical family was then a little world, now the world is rapidly becoming one great family.

Christianity "Outgrown"

It was said some years ago that Christianity had done all it could ever do for mankind; that as an individualistic religion it had accomplished much for an individualistic civilization,

but as civilization was now becoming collective, Christianity would of course be outgrown.

Applied Christianity

It has just been shown, however, that Christianity is a profoundly social religion, and as perfectly adapted to saving society as to saving the individual. What is needed, then, is the application of Christianity to the solution of the new social problems. Christianity unapplied is like water above a mill-dam that is never turned to the wheel, like coal in a mine that is never raised and fired; practically, it does not exist. If this application, then, should be made, who should make it, if not the Churches? This constitutes for the Churches the great opportunity of the centuries. Says Dr. Charles H. Payne: "The greatest forward movement of all the ages is upon us. That movement is the saving of society, and that work the Church of Christ must undertake." Not to undertake it is to break step with the march of civilization and to fall out of the ranks. If the Church refuses to save society, she will fail to save herself, because she will fail to adapt herself to changed conditions. During the Christian era she has already made several important readjustments; and if she is to continue to live, she must make another.

Dr. C. H. Payne Quoted

A Lesson from Nature

The geologic record shows that at times great and sudden changes took place in the fauna and flora of certain quarters of the earth. Prevalent forms of animal and vegetable life became rare or extinct, while other forms, previously rare, quickly multiplied, and filled the sea or swarmed upon the land. These wide-spread results were the effects of radical changes of climate—temperature, moisture, and the like—or of other essential modifications of the conditions of life. Those plants and animals which could not adapt themselves to these changed conditions soon perished, while others, which were better adapted, or more adaptable, throve and became dominant.

Life Conditioned on Adaptation

There must always be a certain measure of correspondence between all life and its environment. If the latter changes materially, the former must adapt itself to changed conditions, or die—a lesson which, in this transitional period, vitally concerns the Churches. Those churches which do not accept their social mission will fail to adapt themselves to the new social atmosphere and, like extinct fauna and flora, become fossilized. It was shown in a preceding chapter that many churches in the down-town districts of the city have already

perished for lack of this power of adaptation, others are to-day in a dying condition, while many more lack efficiency for the same reason.

Bishop Potter Quoted

It is the present needs of the world by which the Churches must measure present duty. As Bishop Potter has said: "At such a time, for the Church of God to sit still and be content with theories of its duty outlawed by time, and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, this is to deserve the scorn of men and the curse of God." The Churches, instead of being content with a hemisphere of truth, must teach the full-orbed Christianity of Christ. They will be disloyal to him if they keep back his message to the new civilization.

Education of the Conscience

We have seen that, with the self-conscious social life of the new civilization, there is being developed a social conscience. It will be one of the sacred duties of twentieth century Churches to educate this conscience by applying to it the social teachings of Jesus. Surely it is one of the most obvious functions of the Church to educate the conscience. It was an old and pernicious fallacy which cut life in two, dividing it between the sacred and the secular, and excluding the Church from the latter. We

are now beginning to see the sacredness of the secular, to understand that the sphere of religion is as broad as that of conscience, and that the sphere of conscience is as broad as life. It is no less our duty to love our neighbor as ourselves, than to love God with all our heart. Duty to our fellow men is as binding as duty to God; indeed, duty to man *is* duty to God. We cannot be right toward God if we are wrong toward our fellows.

A Hemispherical Religion

Religion does not consist in opinions and ceremonies, but in character and life; and we cannot live without living among our fellow men and sustaining relations to them. These human relations constitute one half of the sphere of the religion of Jesus; and the Church which fails to instruct concerning them, and to urge the acceptance of all manward obligations, represents a very partial, not to say corrupted, form of Christianity.

Blind Leadership

The Churches must both instruct and exhort concerning all duties. The new civilization has multiplied our social relations, and therefore our social obligations, many fold. It is idle for the Churches to bid us discharge our social obligations conscientiously, unless they instruct the conscience touching those obligations. Ex-

hortation without instruction is blind leadership of a blind following, and the ditch awaits both. There is no salvation, individual or social, without both a knowledge of duty and the acceptance of it. Hence the Churches must both enlighten the mind and persuade the will.

All Duties Due to God

If a man is living in ignorance of his duties to his fellow men, whether those duties spring out of his social, industrial, or political relations, or, if knowing such duties, he neglects them, it is as really the mission of the Church to instruct and persuade him as if he were ignorant or careless of his duties to God. A Christian has duties to his neighborhood, his town or city, his state, his country, and the world; and to neglect these duties, is to sin against God. It is, therefore, the evident duty of the Churches to instruct the social conscience. Pertinent to this duty, Bishop Huntington asks: "Would the Church pulpit be seriously damaged or weakened in the spiritual purpose for which it was built, if abstractions, metaphysics, ritual niceties, the fine arts, literary news, ethical generalities, and well-worn exhortations were to some extent exchanged for judicious and plain instructions in Christian citizenship, and for a good-tempered ap-

Bishop Huntington Quoted

plication of the words and example of our Lord to society, to the uses and abuses of the power of property, and to the wrongs and cruelties which sorely obstruct the advent of the Son of man and his kingdom?"

A New Social Spirit

Again, we have seen that there is being developed a new social spirit.

Brotherhood versus Competition

As long as men differ in natural endowments, some will be more effective than others. As long, therefore, as there is selfish competition in the world some will be worsted. Substitute for selfishness the spirit of universal brotherhood, and different physical and mental endowments would only increase the perfection and happiness of society, precisely as they enhance the delights of a home in which love reigns.

But One Remedy for Social Ills

Love is the fundamental law of normal social life. As long, then, as that law is disregarded there must needs be social disease and soreness and distress. All attempts to regenerate society while it remains selfish must necessarily fail. Legislation, a different system of taxation, the reorganization of society, a new political party, the reformation of the old parties—all these are urged as remedies. But these, at best, are only palliative, not remedial.

It is well by every means to make it easy to do right and hard to do wrong but the only radical remedy for our social ills is a new social spirit, the spirit of brotherhood, the spirit of love, vital enough to enter into, and to control, all relationships. This is Christ's remedy, embodied in the second fundamental law.

Aim of the Churches

The Churches have occupied themselves almost exclusively with the first great law, and have sought to bring men into right relations with God. They have not taken the second great law seriously, have not perceived that it is the organic law of a normal society. They have not believed it to be really practicable in this selfish, sinning world. They have aimed at individual salvation; they have neglected social salvation. Indeed, they have looked upon the latter as Utopian and foolish—possible when the millennium comes, but not before. They have not believed in the practicability of the teachings of our Lord, have not believed that the Golden Rule could be lived.

The Golden Rule Workable

Instances might be given, within the writer's personal knowledge, of the Golden Rule painted in large letters on the office-walls and made the working rule of the business; of capitalists whose great object would seem to be,

not to accumulate money but to increase the intelligence, morality, and physical well-being of their employees. The businesses referred to are eminently prosperous, and are not troubled with strikes and lockouts.

Coming Loyalty to Christ

The return to Christ which is now taking place justifies the confident expectation that the existing skepticism of the Churches will be overcome, that twentieth century disciples will not presume to sit in judgment on their Master, pronouncing some of his requirements "practicable" and others "impracticable," but will really accept him as Lord, will really believe in him as Savior, not only of the individual but also of society, and will dare to teach his saving truth in its blessed fulness.

Jesus' Social Ideal Accepted

Again, we may expect that the social ideal of Jesus, by reason of the return to him, will be accepted and taught by twentieth century Churches as the true social ideal, for the realization of which all Christians are bound to labor.

In Earth as in Heaven

Christ's social ideal is clearly set before us in the prayer: "Thy kingdom come. Thy will be done, as in heaven, so on earth." The last clause interprets the first: the kingdom will be fully come when God's will is perfectly done

in earth; that is, when all of his laws are perfectly obeyed. This includes both individual and social salvation. The two are mutually dependent. Society as a whole cannot be saved unless its individual members are saved; and individuals cannot be wholly saved unless their relationships are rectified.

The Kingdom Fully Come

The full coming of the kingdom implies the abolition of all earthly ills, because every ill springs from a vicious, careless, or ignorant violation of God's laws. The kingdom fully come means the individual perfectly obedient to all the laws of his being—spirit, soul, and body—and society perfectly obedient to all the laws of the social organism; it means heaven on earth, the consummation of the

> ". . . one far-off, divine event,
> To which the whole creation moves."

Mission of the Church

The acceptance of Christ's ideal carries with it the acceptance of the social mission of the Church. For what does the Church exist except to realize the ideal of her Lord? The Church is the body of which the head is Christ; and for what does the body exist except to do the will of the head?

The Larger Conception

The Churches have generally looked upon duty as limited by the circle described around

the individual as a center. There is reason to believe that twentieth century Churches will look upon duty as represented by the ellipse described around the individual and society as the two foci. The following resolution adopted by the Presbytery of New York illustrates the larger conception of their mission which the Churches are gaining: *"Resolved,* That we recognize the gospel of Christ as the supreme remedy for every form of evil, and the Church of Christ as the agency by which the world is to be regenerated and saved, and, therefore, we believe that the moral teachings of Christ must be applied to every sphere of life, and that the Church should bear her testimony for righteousness and purity in all human affairs."

The Gospel for an Organized Society

The Churches are beginning to see that the gospel which Christ preached and which he sent forth his disciples to preach was "the gospel of the kingdom;" not a gospel for disembodied spirits, but one for men in the flesh; not a gospel for a fraction of the man, but for the whole man; not a gospel for isolated individuals, but one for men in an organized society —a *kingdom* coming in the earth.

They are beginning to see that their mission to the individual is no more sacred than their

Duty of Church Cannot be Delegated

mission to society; and they will at length see that they have no more right to delegate society-saving, than they have to delegate soul-saving, to other organizations. Neither to society nor to the individual can the duty of the Churches be done vicariously.

Social Work Spiritually Fruitful

It has been objected that the diversified activities involved in the social mission of the churches would divert them from spiritual work. If this were true, the objection would be of great weight, because spiritual results must always be of supreme importance. But this objection is conclusively answered by the experience of socialized or institutional churches. These churches accept this larger view of their mission; and notwithstanding they are generally located in down-town districts, in which churches that have failed to change their methods have died, or from which they have run away to save their lives, these churches show exceptional spiritual results.[1]

Church and Kingdom

Twentieth century churches, which accept our Lord's social ideal, will recognize the important distinction, which many now fail to

[1]Socialized churches and their methods in relation to the problem of the city will be discussed at length in the following chapter, so that it is not necessary to present their effectiveness in this connection.

perceive, between the Church and the kingdom, and will therefore see that the Church is not an end to itself, but a means to the kingdom as an end.

The Church Made an End

How often are churches located, not with reference to serving the community but with reference to the community's serving them? How often are the efforts of pastor and people directed to saving the church; seeking men in order to build up the church instead of seeking to make the church build up men? A church which exists for itself is evidently selfish, and, therefore, belies Christ. How can such a church teach the fundamental Christian laws of service, sacrifice, and love?

Services "Held" or Rendered

When the churches see, as twentieth century churches doubtless will, that they exist, not for themselves but for the kingdom, that like their Master they are to minister, not to be ministered unto, their services will not be *"held," but rendered.* What we call the services of the Church are not services at all, but worship, which if genuine is pleasing to God and helpful to us. The only way to serve God that the writer knows of, is to help him do what he is doing, viz.: help him lift this poor sinning, blundering, and suffering world out of its guilt

and ignorance and wretchedness, into the blessedness of obedience to his laws. The way to serve God is to serve man: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Commercialism in Religion

It is to be feared that some churches have as little of the spirit of service as Peter had when only half-discipled. "We have forsaken all," said he, "and followed thee; what shall we *have,* therefore?" Such consecration well utters itself in the ignoble lines:

> "Whatever, Lord, we lend to Thee,
> Repaid a thousand fold will be;
> *Then* gladly will we give to Thee,
> Who givest all."

A pawnbroker with a heart chipped out of flint would cheerfully give on the same inviting terms—one dollar for the return of a thousand. To give in order to get, is not giving at all; it is only investing. That is not Christianity, but business as now conducted. Oh, when shall we get rid of this commercialism in religion? Love is not commercial; it calculates no return. It breaks the alabaster box of self-concern and pours out the precious ointment of devotion without measure and without price.

Christ's ideal will possess the Churches so

Power Unto Salvation

far as they are possessed by his spirit; and when they have such a burning enthusiasm for the kingdom and its coming in the earth that they will joyfully render every service and gladly make every sacrifice that love can inspire, then will they be able to apply these fundamental laws of Christianity to the city and to the entire social organism with saving power.

QUESTIONS ON CHAPTER VI

AIM: TO REALIZE HOW WE MAY APPLY THE TEACHINGS OF JESUS TO SOLVE THE SOCIAL PROBLEMS IN OUR CITIES

1. What social changes have taken place in North America within the past century? Give several examples.
2. What has been the greatest factor in bringing about these changes?
3.* Do you believe that people are less selfish than they were at the beginning of the last century? Give reasons.
4. What wants of humanity should be supplied aside from the mere physical?
5. Is there much hope of supplying spiritual needs before physical wants are supplied?
6. Are people apt to feel the need of spiritual life as long as all of their physical wants are provided for?
7.* What do you believe to be the best means of educating the social conscience of rich and poor?

8.* What do you understand by service to your fellow men?
9. What sacrifices do you think a person should make for others?
10. How do such sacrifices compare with those made by the Master?
11. Do you believe that the city will be redeemed from sin unless Christians make greater sacrifices? Give several reasons.
12.* How do you interpret in your daily life, "If any man would come after me, let him deny himself, and take up his cross, and follow me"?
13. Does love for persons make it easier to serve them, and why?
14. Do you believe that Christ loves every one, and why?
15.* Should we as his disciples love every one?
16.* Will love, service, and sacrifice solve all the problems of the city?
17. Can the same methods be used in a city as in a country church?
18. In what way is the work of a city church more complex than a country church?
19. What are some of the chief functions of the city church?
20. Do you believe that a church can be true to God and not true to her fellow men?
21. What do you understand by social salvation?
22. What do you understand by Christian brotherhood?
23.* What do you understand by the kingdom of God in the earth?
24. How may we hasten the establishment of the kingdom of God in the earth?

REFERENCES FOR ADVANCED STUDY.—CHAPTER VI

Some of the best books on how to apply Christianity the social problems of the city are:

Abbott: Christianity and Social Problems.
Brown: The Social Message of the Modern Pulpit.
Ely: Social Aspects of Christianity.
Gladden: Social Salvation.
Hodges: Faith and Social Service.
Hyde: Outlines of Social Theology and God's Education of Man.
Peabody: Jesus Christ and the Social Question.

THE CHRISTIAN SOLUTION OF THE PROBLEM

An Institutional Church, then, is an organized body of Christian believers, who, finding themselves in a hard and uncongenial social environment, supplement the ordinary methods of the gospel—such as preaching, prayer-meetings, Sunday-school and pastoral visitation—by a system of organized kindness, a congeries of institutions, which, by touching people on physical, social, and intellectual sides, will conciliate them and draw them within reach of the gospel. The local church under the pressure of adverse environment tends to institutionalize.—*Edward Judson.*

But, giving the purely social settlement all its due, there are still many who believe that it comes far short of meeting the deepest need. There are many who profoundly believe that the gospel of the Lord Jesus Christ directly applied is the greatest uplifting force known, even to social science, and that experimenting with ethical culture and social reforms without direct religious effort is, to use the language of a noted missionary worker, trying to "elevate the masses without the elevator."—*Isabelle Horton.*

The problem of how to save the slums is no more difficult than the problem of how to save the people who have moved away from them and are living in the suburbs, indifferent to the woes of their fellow mortals. The world can be saved if the Church does not save it. The question is, can the Church be saved unless it is doing all in its power to save the world?—*Graham Taylor.*

VII

THE CHRISTIAN SOLUTION OF THE PROBLEM

Heaven or Hell

SHELLEY said: "Hell is a city much like London"; but the Revelator used a redeemed city to symbolize heaven—heaven come down to earth—the kingdom fully come.

The Problem Soluble

Even if no solution of the problem of the city had yet been found, every one who believes that the prophetic prayer of our Lord, "thy kingdom come," is to receive its fulfilling answer must have confidence that the problem is soluble.

Dr. Albert Shaw Quoted

That the solution has really been found may be declared with all the confidence which springs from actual experience. Says Dr. Albert Shaw: "The abolition of the slums, and the destruction of their virus, are as feasible as the drainage of a swamp and the total dissipation of its miasmas. The conditions and circumstances that surround the lives of the

masses of people in modern cities can be so adjusted to their needs as to result in the highest development of the race, in body, in mind, and in moral character. The so-called problems of the modern city are but the various phases of the one main question, How can the environment be most perfectly adapted to the welfare of urban populations? And science can meet and answer every one of these problems."[1]

The Science of the City

In enumerating the various branches of theoretical and practical knowledge on which the science of the modern city draws, Dr. Shaw specifies administrative science, statistical science, engineering and technological science, sanitary science, and educational, social, and moral science. Each of these is efficient, but all together they are not sufficient. They are all necessary, but they are not all that is necessary. The problem will not be solved until the city is saved, and the city will not be saved without religion.

Recognize Both Factors of the Problem

As has been shown, the problem has two factors,—the environment and the people,—*both* of which must be changed. Some say, "Transform environment, and you will transform character"; while others say, "Transform the

[1] *Municipal Government in Great Britain*, 3.

inner life, and the man will transform his surroundings." These are theories, both of which are disproved by actual experience.

Changed People

In isolated instances men and women of the slum have been changed by divine grace. They now loathe many things they once loved, and naturally seek different associations, especially if they have children. If the old surroundings remain the same, if there is no refuge from temptation, if they must fight the habits of the old life single-handed, the chances are overwhelmingly against them.

Changed Environment

On the other hand, municipal governments have, in some instances, condemned and destroyed the rookeries of large slum areas and have replaced them with model tenements. The London County Council has recently spent or is now spending $100,000,000 in this way; but investigation shows that the admirable new dwellings have not helped the class they were intended to help, have not saved those that needed saving. The sanitary cottages and airy flats have been occupied by comparatively well-to-do people, and the inmates of the former rookeries have been driven to others, which have become still more crowded. "Is there any light in Whitechapel for all this?

Not a ray. In those frightful regions is no whit less misery, no less suffering, no fewer dwellers in the sub-cellars and dark alleys, no fewer stunted lives. Fewer? There are more."

Improve Both People and Tenements

In a word, improve the people without improving the environment, and they simply move away. We have saved individuals, but have not mitigated the slum, which remains to engulf others. Improve the environment without improving the people, and it is found that they are supplanted by a better class. The former occupants have not been uplifted, but have gone to aggravate slum conditions elsewhere.

Religion Also

It would be superfluous to argue with those for whom this book is written that religion is necessary to the salvation of the city. That goes without saying. We believe that the New Jerusalem comes down "from God." But in order to bring religion to bear for the salvation of the people, it is not enough that we address our efforts to the spiritual life and neglect the physical. The Master cared for both, and so must we.

Before proceeding to point out tried methods by which religion can be successfully applied to the solution of the problem, let us consider

briefly certain fundamental Christian principles on which effective methods must be based.

I. Certain Fundamental Christian Principles Embodied in the Example and Teachings of Jesus

Incarnation

1. The principle of *incarnation.* It is commonly assumed by Christian people that the world can be saved by the communication of a message. We say that the truth is mighty and will prevail. We rest in the assurance that the gospel of God is the power of God which will save the multitude, if only it is faithfully proclaimed. And we have not overestimated the preciousness and the power of truth, but we have overestimated the value of *words* to convey the message. The truth must be *lived* in order to be fully conveyed. Only when the gospel is embodied in a character and a life is it wholly uttered. If the message of Jesus had come to the world by letter instead of by life, it would have been shorn of its transforming and saving power.

Life Only from Life

Life comes from life and is communicated by living contact. The incarnation is a perpetual necessity. The divine life amid human

conditions is as truly needed to-day as it was 2,000 years ago. If Christianity were a philosophy or a theology, it might be adequately communicated by a message, but because it is a life it can be communicated only by a life. Dr. Parkhurst says, "Every Christian is a divine incarnation brought down to date." It is the Christ-life vitalizing men, and transforming relations as it transforms character, which saves both society and the individual. We must enter into other lives, identify ourselves with them, if we would save.

Personal Touch

2. Closely connected with the preceding principle is that of *personal contact.* It has been demonstrated in every department of philanthropic and charitable work that personal, vital touch is the most essential thing; and this is the great power in all redemptive work. Says Jeremy Taylor, "When God would save a man he does it by way of a man." Christ in the flesh personally touched the sick, the maimed, the leprous. The Church, which is Christ's body in the world, has lost this personal touch with the multitude of the down-town city, and needs to be brought into actual contact with its miseries.

3. Another Christian principle is *the inher-*

ent worth of humanity. Jesus taught that the whole world would not compensate for the loss of a single soul (life). So great is the value even of the ruined and depraved that the return of one such to a righteous life is celebrated in heaven. Jesus has been called the discoverer of the individual.[1] He died for every man. It is because he recognized the value of human nature, apart from position or possession, that Lowell speaks of him as "the first true democrat that ever breathed."[2]

Worth of Humanity

Let us not imagine that we can do much either to Americanize or to Christianize the mixed multitude of the down-town city so long as we can speak of any human being as "sheeny," or "dago," or "coon." Such characterizations are an insult to our common human nature, and degrade those who are guilty of using them. "I should not call any man common or unclean."[3]

No Man Common or Unclean

4. Another fundamental Christian principle is that of *the brotherhood of man.* Democracy is a step toward fraternity; and it seems very easy in this country for men to associate themselves in friendly organization for some

Human Brotherhood

[1] Stalker, *Imago Christi,* 58.
[2] *Democracy,* 21.
[3] Acts, x. 28.

common object. The lodges and fraternities of Canada and the United States are said to have a membership of several millions.

Imitation Brotherhood

Brotherhood is a popular theme; but it is more discussed than exemplified. Men who have the same industrial interests form brotherhoods to promote them, and perhaps look on some other classes of men as their enemies. Such organizations are in contrast to the brotherhood of *man*, which is based not on common material interests but on the common fatherhood of Him who "hath made of one blood all nations of men."[1] Christian teaching requires that a man be treated as a brother, not because he follows the same trade, but because he is a man.

The Whole Man

5. Jesus set an example to his Church when he *recognized the entire man, physical, intellectual, and spiritual.* The writer once heard a prominent professing Christian say: "The Church has no business with a man's dirty face, or naked back, or empty stomach. The Church has just one business with a man, and that is to save his soul." If this be true, then the Church has no concern with much that greatly concerned her Master. He would not preach

[1] Acts xvii. 26 (A. V.).

to starving people. He ceased teaching a multitude when they became hungry, and wrought a miracle to fill their empty stomachs when they were far short of starving. After his resurrection his first word to the disciples in Galilee was "Children, have ye aught to eat?"[1] And this was spoken not with reference to his hunger but theirs. His commission to his followers was not only to preach the gospel, but also to heal the sick. Jesus ministered to the body, enlightened the mind, and transformed the spiritual life. Is it safe or is it loyal for his Church *not* to follow his example?

Spiritual Quackery

Many effects in the moral and spiritual world have their causes in the physical, as we have seen; and an attempt to stop effects regardless of causes is mere quackery.

Empty by Filling

6. Another principle taught and exemplified by Jesus is to *empty by filling*.

When the unclean spirit returned to the human house and found it "empty, swept, and garnished," he took possession of it with an added contingent of devils. The significant word here is *empty*. The house had been "swept," but it was not enough to clean it after

[1] John xxi. 5.

the foul spirit had departed; it had been beautified, but it was not enough to "garnish" it. The fatal mistake was in leaving it *empty*.

Overcome Evil with Good

Human nature, as well as nature, "abhors a vacuum." Much of our reform work is an unsuccessful attempt to create vacuums. It is not enough to say "The saloon must go"; not enough to prohibit and undertake to destroy the evil resorts which corrupt multitudes. We must put something better in their place. We must "overcome evil with *good*."

The Language of Love

7. Again, the most fundamental principle of Christianity is *love expressing itself in service and sacrifice*.

Sacrifice the Revelation of Love

The world is dying of selfishness, of which love is the only antidote. The commonest and most hopeless skepticism is disbelief in disinterested love, which alone is divine love. In order to convince the selfish world of disinterestedness, love must utter itself in something more than words. Service is its mother tongue. But in the commercial world service has its price; hence it does not always convince, even when love is its motive. Only when service costs sacrifice does it overwhelm unbelief; and when sacrifice has convinced of human love, it has begun to reveal divine love.

Above Principles Embodied

The above principles of Christian work, briefly discussed, are all embodied and exemplified in the spirit and methods of the socialized or so-called institutional churches and of the religious social settlements. Let us look at them more closely.

II. Socialized Churches

A Ministering Church

A church of this type has an enthusiasm for service. "Inasmuch as the Christ came not to be ministered unto, but to minister, the open and institutional church, filled and moved by his spirit of ministering love, seeks to become the center and source of all beneficent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world.

The Secular Sanctified

"Thus the open and institutional church aims to save all men and all of the man by all means, abolishing so far as possible the distinction between the religious and the secular, and sanctifying all ways and all means to the great end of saving the world for Christ."[1]

A distinguishing characteristic of the social-

[1] Platform of the Open and Institutional Church League.

A Church Adapted to Environment

ized church is that it adapts itself to the needs of the local environment. In the tenement-house district, "It finds that the people living around it have in their homes no opportunity to take a bath; it therefore furnishes bathing facilities. It sees that the people have little or no healthful social life; it accordingly opens attractive social rooms, and organizes clubs for men, women, boys, and girls. The people know little of legitimate amusement; the church therefore provides it. They are ignorant of household economy; the church establishes its cooking-schools, its sewing-classes, and the like. In their homes the people have few books and papers; in the church they find a free reading-room and library. The homes afford no opportunity for intellectual cultivation; the church opens evening schools and provides lecture courses. As in the human organism, when one organ fails, its functions are often undertaken and more or less imperfectly performed by some other organ; so in the great social organism of the city, when the home fails, the church sometimes undertakes its functions."[1] Heretofore the church

[1]The author's *Religious Movements for Social Betterment*, 46, 47.

has addressed itself to the inner life and left the home to supply a healthy environment; but this the congested tenement cannot do; the socialized church therefore provides certain home conditions which are absolutely essential to normal life and growth.

The Church a Home

A large proportion of the young people living around Berkeley Temple, Boston, came from country homes. When asked why they wished to join that church rather than some other, five out of six replied, "Because it is a home to me."

St. Bartholomew's, New York

There is no better illustration of a socialized church adapting itself to the varied needs of the heterogeneous population of an American city than that afforded by St. Bartholomew's of New York City.

The schedule of services, classes, and clubs, and meetings of all sorts for every day in the week shows a total of 8,496 during the year, of which 1,422 are distinctly religious. Thus there are more services *rendered* than "held." The average number of gatherings on Sunday is 19, while the average for every week day in the year is 24. Sunday services are held in German, Swedish, Armenian, and Chinese, as well as English.

Rescue Work

Under the assimilating influence of the Parish House, foreigners are being Americanized. An Armenian helper writes, "I am proud to say that as a good citizen I taught 21 Armenians the United States Constitution." Rescue mission work, with its nightly meetings, has been a prominent feature of the Parish House. The aggregate attendance on these meetings has been as large as 120,000 in a year, and 5,000 have professed to seek the new life.

Communicants and School Work

The total number of communicants (1906) is 2,952. In the several Sunday-schools there are 1,722 teachers and scholars. There are 336 members of the industrial school, 250 children in the kindergarten, and 2,796 members of the clubs for men, boys, and girls.

Privileges in Girls' Club

Membership in the Girls' Evening Club entitles the holder to "the use of the club-rooms and library; access to the large hall every evening after nine o'clock, to the physical culture classes, lectures, talks, entertainments, discussion class, glee club, literature class, English composition class, the Helping Hand Society, Penny Provident and Mutual Benefit Funds; the privilege of joining one class a week in either dressmaking, millinery, em-

broidery, drawn-work, system sewing, or cooking, and also, by paying a small fee, the privilege of entering a class in stenography, typewriting, French, or bookkeeping." Corresponding advantages attend membership in the other clubs.

The Roof Garden

"A unique feature of the Parish House is its Roof Garden, on the top of nine busy stories. In long boxes the children plant flowers and vegetables. These have a background of lilac-bushes, syringa, and other flowering shrubs in large tubs: while morning-glories, honeysuckle, and ivy climb on the fence which surrounds the roof. The garden is used for the instruction and amusement of the children in the kindergarten when the weather permits, and is open evenings to various societies."[1]

Fresh Air Work and Tailor Shop

The Fresh Air work gave outings last summer to some 1,700 children and tired mothers. The Tailor Shop provides temporary work for many out of employment and supplies garments for children in the Sunday-schools and the Industrial school.

Penny Provident Bank

The report of the Penny Provident Fund shows 4,421 depositors and $31,485.29 depos-

[1]The author's *Religious Movements for Social Betterment*, 56.

ited for 1906. One of the most beneficent of St. Bartholomew's many ministries is the Employment Bureau, which is conducted on business principles. During the year 1906 positions were found for 2,531 applicants. The largest number of situations filled in a single year was 5,200.

Employment Bureau

Another admirable institution is the Loan Association which has saved many from falling into the clutches of Shylock. Like the Employment Bureau, it is conducted strictly on business principles. The total receipts and loans for 1906 amounted to $192,862.59. The receipts and loans for the last eight years aggregate $1,373,531. The net earnings of the Association for 1906 were $3,546.25. The largest number of loans for a single year was 1,062.

Loan Association

Clinics,—medical, surgical, dental, eye, ear, throat, and nose,—are held daily except Sundays. Over 50,000 cases were treated during 1906.

Clinics

The Loan, Employment, and Clothing Bureaus are open daily except Sundays; and are practically kept open all day excepting half a day on Saturdays.

Daily Service

The many-handed benefactions of the Par-

Annual Cost

ish House are maintained at an annual outlay of ninety to a hundred thousand dollars.

Salaried Workers

There are 249 salaried workers, including 7 clergymen, 1 deaconess, 3 parish visitors, 9 kindergartners, 25 instructors in clubs, 21 teachers, 1 physician, 6 nurses, 35 porters, cleaners, and laundresses, and 9 cooks and helpers.

Volunteer Workers

There are also 896 volunteer workers, including 104 officers and teachers in Sunday-schools, 14 officers and teachers in the Industrial school, and 54 physicians.

St. Bartholomew's Parish Year Book is one of the best works on the *evidences of Christianity*—the Christianity of Christ—which it has ever been the privilege of the writer to read.

Morgan Memorial, Boston

While large sums of money may be wisely expended by the socialized church, the experience of Morgan Chapel, Boston, shows that it is possible to do a varied and genuine social work and yet approximate self-support. In addition to the Sunday contributions, only $3,180 was required to provide fuel, lights, janitor's service, pastor's salary, and assistants for a year. The Chapel supplies baths, free concerts, and instruction in vocal and instru-

mental music. It has a school of handicrafts where printing, cobbling, tailoring, dressmaking, and carpentry are taught by volunteer instructors. It has an employment bureau, a medical mission, day nursery, kindergarten, and a children's industrial school.

Inexpensive Methods

The pastor writes: "Many churches hesitate to undertake any institutional church methods for fear of the great expense involved. The success that has attended the introduction of new methods at Morgan Chapel, and the small increase in the expenses of the work, may encourage others in similarly difficult fields to venture in like directions."

Criticisms: "Danger of Pauperizing"

Two criticisms of the socialized church are sometimes made by those who lack sympathy with its aims or knowledge of its methods, which require some attention. It is said that such a church, well supplied with money, is in danger of pauperizing the community. It is true, as Emerson says, that "every man is as lazy as he dares to be"; and some men dare so much in that direction that it is perilously easy to pauperize them. Pauperizing the poor is as possible, as evil, and as inexcusable in the case of a socialized church as in the case of any other philanthropic institution; but such a re-

sult, if it takes place, is not necessary to institutional methods, but incidental to their administration.

Help Without Pauperizing

The pastor of Morgan Chapel writes: "With less than $1,000 in cash to be used in poor relief last year, Morgan Memorial was able to extend help in the hour of their great need to 1,360 different families. These persons earned about $5,000 which was paid to them in fuel, groceries, clothing, and other supplies. They were not treated as paupers, for they earned what they got."

Derelicts Reclaimed

There is an annual average of more than a thousand "human derelicts" who by means of the industrial training at Morgan Memorial are taught self-respect through self-support.

Institutional Work Without Charity

Dr. Warren G. Partridge of Pittsburg, Pennsylvania, writes: "I have seen many men converted to the love and service of Christ, because the men's club had secured them employment through its employment committee. A church can carry on a great and diversified institutional work without giving away a dollar in money to the poor."

"Lack of Spiritual Results"

The other objection to the socialized church is that its activities in behalf of physical, intellectual, and social needs must detract from

spiritual results. This would doubtless be true if the work were not inspired by the religious motive; but when spiritual results are the supreme aim, it is found that these methods are more productive of spiritual fruit than any others.

A Comparison

Of course there are no exact measurements of spiritual results; but the number of additions on confession of faith constitutes the best we have. It should be remarked, however, that such a comparison is hardly fair to the socialized churches, because they are generally located in the hardest fields, where churches working on the old lines have utterly failed, many having died and many having run away to save their lives.

Six to One

A test applied to all the churches of the Congregational denomination showed that during the preceding year the average socialized church had precisely six times as many additions on confession of faith as the average non-institutional church, while all that was accomplished by the former in behalf of cleaner and healthier bodies, better informed minds, and a more wholesome social and civic life was a bonus, over against which the old-line churches had nothing to show.

Much Fruit from Stony Ground

The Miami Association of Ohio includes the 23 Baptist churches of Cincinnati and vicinity. Two only, the Ninth Street and the Lincoln Park, are institutional, and are located in the down-town district where Christian work is peculiarly hard. But notwithstanding the unequal conditions, an inquiry showed that these two socialized churches received 64 per cent. of all the additions by baptism to the churches of the association. That is, these two churches, using the new methods, received about twice as many additions on confession as the remaining 21 churches not using them.[1]

Success with Foreigners

The Lincoln Park is a church of working people. The pastor states that out of a membership of 1,043 there are only seven who live in their own homes; all the others occupy rented rooms. More than two thirds of all the people in that vicinity are foreigners, Italians, Jews, Roumanians, Greeks, and others, besides many negroes. From such a field there is a constant movement to the suburbs, especially of Americans: and it is the more prosperous who go. In two years 92 members were dismissed by letter, and about 150 more moved

[1]For fuller particulars, see the author's *Religious Movements for Social Betterment*, 85-88.

so far away that they are of little help to the church. It would take an investigating committee to find a more discouraging field, and yet the pastor, Dr. Robbins, writes: "Eighteen years ago we worshiped in an old edifice, without money value, on leased ground; to-day in one of the most commodious and beautiful buildings in Ohio. During these years I have received 1,737, of whom 1,244 were by baptism. During the past year and a half we have received into the church 32 Roumanians, who are most faithful, devout, and liberal. You will be pleased to know that the spiritual results have been largely increased by our methods of work."

Baptist Temple, Philadelphia

The Baptist Temple, Philadelphia, with Dr. Russell H. Conwell, pastor, has, perhaps, the most wonderful story of any church in the world. Its work is characterized by exceptional spiritual results. Its most unique feature is its working men's college, with thousands of students in 32 courses up to a law school and a theological seminary.

St. Simeon's Church, Philadelphia

Another church which has demonstrated the practicability of reaching working men by institutional methods is St. Simeon's of Philadelphia, "a church of the people, by the people,

and for the people." It was organized twenty years ago by its present rector, the Rev. Edgar Cope, in an upper chamber, over a stable, when the stamping of the horses mingled with the songs and prayers of worship. During these twenty years there have been 2,554 communicants received, of whom 1,579 were by confirmation. The present membership is 1,946. There is not now, and I believe there has never been, a single wealthy member, and yet the church property, entirely free from debt, is worth $170,000; and $441,456.95 have been raised for parish and missionary objects,—an average of $22,000 a year. Where is the non-socialized church, in a down-town district, whose record is equal to the above? These successes, which would be remarkable anywhere, have been won among the very conditions which have driven away hundreds of non-institutional churches or starved them to death.

Dying Church Saved

Dr. Warren G. Partridge, of Pittsburg, writes: "I know of one struggling down-town church, which was slowly dying, with very small congregations. But new leadership secured a parish house. Soon there was a young men's club connected with the gymnasium with 400 members. Many other clubs were or-

ganized for working girls, for women, for men also and boys. Soon the house of worship was crowded at all services."

Another Success

Twenty-five years ago the "Fourth Church," Hartford, Connecticut, was in a dying condition, and the question of abandoning it was seriously considered. It illustrated the down-town problem in an aggravated form; but with courageous and wise leadership, by the use of the new methods, it has become the largest church of its denomination in the city and one of extraordinary fruitfulness.

From Six Families to 5,000 Members

Twenty-one years ago St. George's Church, New York, was left by the up-town movement stranded with only six families. Resourceful leadership came to the rescue with institutional methods, and now with some 5,000 members on its roll it is the largest Protestant Episcopal Church in the United States, if not in the world.

New Methods and New Life

The Jersey City Tabernacle adapts itself to the peculiar needs of its locality by specializing in forms of amusement and recreation. The pastor, Dr. John L. Scudder, declares that but for this work the church would have been dead long ago. In 1892 he wrote: "Institutional work has tremendously increased the congre-

gations. It has increased the young men's Bible class, has flooded the Junior Endeavor Society, increased the church membership, and made the weekly prayer-meeting larger than ever in the history of the church."

The People's Palace

During the fifteen years since then the work has made remarkable progress. The People's Palace has been built at a cost of $276,000 and it is now being enlarged at an expense of $140,000 more. The work has been self-supporting from the first. Many Catholics and numbers of Hebrews are attracted and made welcome. Under a recent date the pastor writes: "We have developed such immense audiences of young men and women, boys and girls that the church could not hold them, and we were compelled to use our theater in the Palace."

Sanctified Amusements

Dr. Scudder's preaching is evangelistic and effective, and aims at immediate results. In regard to the influence of the Palace he says: "Preaching on Sundays is good and necessary, but the sanctifying influence of environment six nights in the week is an immeasurable supplement to the preached word."[1]

[1] An indefinite amount of testimony might be added, if space permitted. For additional information the reader is referred to the bibliography on Institutional Churches (page 315), and to Appendix A.

We must turn now to the closely allied work of the religious social settlement.

III. Religious Social Settlements

Effect of Widely Separating Classes

One reason why there is so wide a social separation between the different classes of society in our large cities is because the geographical separation is so wide. When different social classes come into frequent contact, they in some measure modify each other. If the rich or the poor or the vicious are segregated, their respective characteristics are emphasized; surrounding influences are more nearly of one kind, which renders results more nearly uniform. Hence, the degradation of the city is deeper than that of the village and its vice more vicious.

A Discredited Method

Efforts to lift men out of the wretchedness and sin of the slum were embodied, a few years ago, in the city missionary, who went down to his or her district in the morning and returned at night. Results were meager. Speaking of this method, Dr. Parkhurst once said: "Suppose that the Lord, when he came on the earth, had come a day at a time, and brought his lunch with him, and then gone home to heaven nights? I say it reverently, of

course, and for illustrative purposes. The world would never have looked upon the Lord Jesus Christ as standing in relations of blood sympathy with them."

The Divine Method

The social settlement idea goes back to Bethlehem. Jesus entered into human relationships, and accepted human conditions; he became a son, a neighbor, a citizen or subject; he accepted social obligations; he identified himself with those whom he would help: and men are learning to imitate his method.

The Spirit of the Social Settlement

There is no finer expression of the growing altruistic spirit of our times than the social settlement. It is an effort on the part of cultivated men and women to share that which is best in our civilization with others who are less favored than themselves. They know well that

> "The gift without the giver is bare."

They often give money, but they give much more—their time, their thought, their sympathy, their strength, themselves.

Spirit of Mutuality

But they do this in no spirit of condescension; they do not patronize. Successful settlement workers would no doubt agree that they receive quite as much as they give. The

spirit of the settlement is one of mutuality; and that makes it possible to influence self-respecting working men and women. Settlement workers do not assume the role of benefactors, but desire to be known as neighbors, fellow citizens, and friends.

Value of Settlement Work

The fruits of settlement work must necessarily be of slow growth, but their value has been demonstrated. For our greatly increased knowledge of the "submerged tenth" we are indebted almost wholly to the men and women who have gone to live in the worst quarters of our large cities. The people who "went slumming" and then wrote essays on social conditions of course made many hasty and mistaken generalizations. They were about as well equipped for their task as the Frenchman who wrote a book on the American people after a fortnight's residence in New York. Many fundamental data of the great problem, and many modifying facts, could be gained only with the confidence of the people, which could be won only on acquaintance, growing out of long contact and actual service.

Superior Social Service

No one in the world can so well understand the social problem as the settlement workers, who have brought to its patient and personal

study trained minds and an intelligent sympathy. No one can so influence the people for good as those who by their helpful lives have demonstrated their disinterestedness. No one else can do so much to Americanize adult immigrants, and to provide them with safe leadership. And no one else can so surely outline and procure needed legislation.[1]

Settlement Statistics

In 1906 reports were received from 163 settlements in the United States. The list was not complete but comprised a very large proportion of the whole. In those settlements reporting, there were 837 residents. Besides these, there were 3,907 non-residents who aided in the work. Of the 4,744 engaged in settlement work, 603 gave all their time to it. They reported 1,568 clubs and 1,502 classes.[2]

Lines of Work

In addition to clubs and classes the following lines of work are usually carried on; viz.: gymnasium, baths, amusements, manual training, reading room, loan library, fresh air work, and penny provident bank. Many have kindergartens, day nurseries, medical aid, dispensaries, and flower or fruit missions. A few

[1] For testimony as to the uplifting influence of the settlement on the neighborhood, see Appendix B.

[2] *Social Progress,* 1906, 305. See also *Social Progress,* 1905, 294-299.

have sick and death benefits, a coal club, wood-yard and lodging-house.

Recognition of Christian Principles

Such work could not fail to be uplifting in many ways. It applies the Christian principles, discussed above, of incarnation and personal contact; it recognizes the inherent worth of humanity, and the brotherhood of man; it empties by filling, supplanting the saloon and the dance hall by something more attractive; it is a manifestation of love, expressing itself in service and sacrifice; and *when avowedly religious,* it recognizes the entire man, physical, intellectual, and spiritual.

"For Fear of the Jews"

Most settlement workers have held that to attempt any distinctly religious work would alienate precisely those who most need their influence. If this were correct, we might accept it with the semi-satisfaction of a half loaf. But actual experience has demonstrated that this common opinion is a mistaken one.

Christodora House, New York

Doubtless any secret proselytism, any surreptitious evangelism would be fatal to all influence with Jews and Romanists. But they thoroughly respect the course pursued by Christodora House, New York. It is announced that on week days the children will be taught passages in the Old Testament, like

SOCIAL SETTLEMENTS

the Ten Commandments and the Psalms, and will be trained to be industrious, faithful, obedient to parents, and truthful; but nothing will be said about the New Testament. It is frankly stated, however, that on Sundays there are gospel meetings and Bible classes; and if children come, they will hear about Jesus Christ, and parents will be responsible. This is faithfully lived up to, and it wins the confidence of the people. The residents are respected all the more because they are known to have religious convictions, and live up to them.

Effect of Gospel Work

The past year, Jews, Catholics, and Protestants have met Sunday afternoons to study the New Testament together. The attendance at the Bible classes was 620, and at the gospel meetings 1,460. That this teaching of religion has not alienated the people of the neighborhood is sufficiently shown by the total number of visits during the year, viz.: 77,683, of which about 70 per cent. were made by Jews and Catholics. Indeed, the house is not large enough to hold the crowds who stand in line on the stairs and sidewalk long waiting their turn to enter.

Moral Miracles

The distinctly religious character and work of Christodora House have wrought moral

miracles such as are possible only where the gospel of Christ is taught and lived.

Body, Soul, and Spirit

It was an old mistake to disregard all needs except the spiritual; it is a new mistake to recognize all needs except the spiritual. Body, soul, and spirit do not live apart uninfluenced by each other. They all together enter into the problem of life, and it is unscientific to ignore any element of the problem. As the socialized church does more for the spiritual by recognizing the physical and the intellectual, so the religious settlement does more for the physical and the intellectual, by recognizing the spiritual.

Ethical Culture and Religion

The religious spirit and motive are all that is needed to crown the work of the social settlement with the highest possible success. At a recent meeting in New York, societies for ethical culture in various cities were federated under the name of the American Ethical Union. It is significant that at this gathering of societies, organized for the express purpose of emphasizing the cultivation of ethics, and which unanimously refused to adopt a resolution declaring the Union to be a religious organization, there were such utterances as the following: "The appeal of the moral ideal for

social service is the appeal of religion." "What social effort needs to-day is religion." "Our success depends on whether we are religious."

IV. The McAll Mission

Special Methods to Save the Wreckage

As the religious problem of the down-town city is entirely different from that of the up-town district, so methods of work for the wreckage of the slum must differ widely from those which are most successful among self-respecting working people. The latter will not allow themselves to be classified with "bums" and tramps, and therefore will not attend, to any extent, the missions which are frequented by them.

Healthy Atmosphere

On the other hand, the healthy atmosphere of the social settlement, its entire genuineness and love of reality is quite too strong for the corrupt and corrupting dregs of our civilization.

Unto the Uttermost

But these abandoned men and women must not be abandoned. The gospel of God is no less the power of God in our own times than it has always been. Since the experience and work of Jerry McAuley and a thousand others, that question is not open to discussion. The

only question is, what methods are most effective? The answer to this question will be found, I believe, in the work of the McAll Mission of France.

The McAll Mission, France

The Rev. R. W. McAll, of England, began his work in 1872 in the worst quarter of Paris, where during the reign of the Commune, only a few weeks before, cartloads of priests had been shot down like dogs. The police repeatedly warned him that his preaching there might cost him his life. But this quarter, once characterized by lawlessness, lewdness, and drunkenness, and famous for desperate men and furious women, was in a few years so transformed by the McAll Mission that it is now one of the most orderly sections of the city.[1]

Methods Differ from Ours

The McAll methods differ in some important particulars from our own. Our idea of city evangelization has been to hire a large hall or build a tabernacle, and employ famous evangelists to preach to thousands. But even if the results were never disappointing, the work must necessarily be temporary and limited because the number of great evangelists will always be small.

[1] See the author's *New Era*, 334-338.

A Few Large Meetings

When we make the work permanent by establishing a mission, we plan for large numbers, because we think a man can as easily speak to a thousand as to a hundred. This of course involves a large initial cost and heavy fixed expenses from year to year.

Many Small Meetings

The McAll Mission plan provides for many small meetings rather than for a few large ones. The halls rarely seat more than 200 or 300 and often only 40 or 50. The average attendance last year at 2,645 evangelistic meetings was 42. There is thus a much closer personal contact, and, therefore, a much stronger personal influence.

The Halls

The *salles,* or halls, have generally been, from the first, shops directly on the street, transformed into places of worship by adding seats, a platform, a reading desk, and a cabinet organ. Much of the work is volunteer, and one paid worker has charge of several halls. The expense is thus reduced to a minimum. The entire cost of the work last year, including 63 missions and two mission boats, which ply on the rivers and canals, besides the distribution of many thousands of Bibles, Testaments, and tracts, was about $57,000.

Of course salaries are larger here than in

The Same Gospel for the Same Needs

France, but that is only an added reason for adopting cheaper methods. Conditions differ in the two countries, but human nature, sin, and salvation are the same in Paris and Marseilles as they are in New York and Chicago, and the same gospel applied in like manner is the same power of God unto salvation here as there.

QUESTIONS ON CHAPTER VII

AIM: TO LEARN THROUGH WHAT AGENCIES WE AS CHRISTIANS MAY SOLVE THE PROBLEM OF THE CITY

I. *The Problem Soluble.*

1. How may we improve the housing conditions of the city?
2.* Do you consider fresh air and good sanitary conditions sufficient to redeem the city? Why not?
3.* What agency is necessary after the tenements have been renovated?
4. Should the city government support religious work?
5. What can the city government do for the social uplift of the people?
6. What agency is responsible for the moral uplift of the people?
7.* What Christian principles must we live, to solve the problems of the city?

II. *The Socialized Church.*

8. Has the Church fulfilled its obligation to hu-

manity when it has preached the gospel? Why not?

9.* What other obligation does it owe to humanity?

10. What is the scope of the work of the socialized church?

11.* What advantages has the socialized church in Christianizing a community?

12. Is the socialized church fulfilling its whole duty, if it does not proclaim the power of the gospel?

13.* Do you believe that the socialized church is working in harmony with the teachings of Jesus?

14.* If the Church deprives people of certain questionable amusements, is she obligated to provide wholesome substitutes?

15. What do you consider some of the dangers in socialized church work?

16.* How may these dangers best be avoided?

17. Do you favor the establishment of socialized churches in the cities, and why?

III. *Social Settlements.*

18. Can a social settlement be called religious when it does not hold religious meetings?

19. Is doing only social work for people the whole aim of Christianity?

20.* Should you consider it sufficient if, through a social settlement, you had made Jews better Jews and Roman Catholics better Roman Catholics?

21. Would this theory be in accordance with the teachings of Jesus Christ?

22.* What would be your paramount aim in doing social settlement work?

23. Would you be willing to eliminate all religious teaching?

IV. *Mission Work.*

24.* Why do you believe in the work of missions in addition to the socialized church or social settlement?

25. What class of people do missions reach?

26. What should a mission do for a man after he has accepted Christ?

27. Do you believe that missions should conduct employment bureaus and boarding and lodging-houses?

V. *What is Our Christian Responsibility?*

28.* What is the whole aim of Christianity?

29. What agencies do you think are best equipped to realize this aim?

30.* What service may we render through established agencies to solve the problem of the city?

REFERENCES FOR ADVANCED STUDY. —CHAPTER VII

I. *Institutional or Socialized Church.*

Horton: The Burden of the City, III.
Judson: The Institutional Church.
McCulloch: The Open Church for the Unchurched, II, III, IV, V, VI.
Woods: The City Wilderness, 207-213.

II. *Social Settlements.*

Betts: The Leaven in a Great City, V, VI.
Conyngton: How to Help, XXVI.
Henderson: Social Settlements.
Horton: The Burden of the City, II.

III. *City Missions.*

Hadley: Down in Water Street, XX.

Woods: The City Wilderness, 213-221.

Additional information concerning the work of city missions should be secured from the Secretary of the denominational Mission Board.

AN AGGRESSIVE CAMPAIGN

In this work the interdenominational comity and co-operation represented in the federation of evangelical Churches would secure the best covering of the whole field, in the true fraternal and Christian spirit. And only a united Protestantism can present such a massive front as to impress the world. This work must be large enough to be self-respecting. At present it is extremely doubtful if there is enough of it to make individual members of the churches feel its worth and importance. There should be a mighty advance movement, calling for millions of money and thousands of missionaries, and reaching into a multitude of places now destitute of gospel influences. —*Howard B. Grose.*

Is there a power in the gospel we preach to quicken men's consciences with respect to these highest and most stringent obligations, to convict them of sin when such duties are evaded or denied, and to lead them into a genuine repentance? That is a question which ought to be considered very seriously by every Christian minister. Reflection upon it may lead to the conviction that the saving of souls is a business larger and more urgent than many of those who use the phrase are apt to think.

It is a high calling, my brethren; I give you joy that you have chosen it. There has never been a day, since the Apostolic Band received their first commission, when the work meant so much as it means to-day; when its field was so wide, its opportunities so fair, its promise so inspiring. May God help you to understand all that it means, and to do it, while your day lasts, with all your might!—*Washington Gladden.*

VIII

AN AGGRESSIVE CAMPAIGN

The Church or the Mob

SOMETHING must be done. Something *will* be done. What is done depends on who does it—the Christian Church or the frenzied mob.

A Coming Crisis

We do not stand still, and cannot. We are in a stream of tendency; and existing tendencies, if they are permitted to continue, will in due time precipitate a crisis. That crisis can be prevented only by the intelligent and vigorous action of Christian men and women.

Need of a New Evangelism

If the down-town city is to be saved, and thus cease to be a menace to itself and to the nation, there must be a new evangelism. For forty years the old-time methods have failed, and the churches which clung to them have perished or retreated before the advancing polyglot populations of our fast growing cities. Eighty-seven churches and missions blotted out below Fourteenth Street, New York, in nineteen years! This is not a retreat, but a stampede,—a demonstration of defeat. The

same thing in kind is taking place in every large city; and, as a rule, the larger the city the more aggravated are the conditions, which is a practical proof that things will grow worse as cities grow larger. Why waste time by giving old methods a longer test?

The Old Evangelism

Many think to solve the problem by multiplying evangelists and their meetings. But the old evangelism assumes a knowledge of religious truth on the part of the people which does not exist in the down-town city. It has won great victories in the past, but mostly by inducing men to do what they themselves acknowledged to be their duty. Well seasoned convictions are the fuel with which the flame of religious feeling is kindled. Such religious knowledge and belief as were general a generation ago are now rare in the down-town city. "I never came in contact with worse heathen in foreign mission fields than I find in these districts of New York City," says a mission worker of long and wide experience.

Heathenism in the City

"Do you know who the Savior is?" a little waif was asked.

"I never heard about that man," was the answer.

"Do you know who God is?"

"Yes," he replied, "I know. God is the man who, if you say a few words to him before you go to sleep, he won't hurt you in the night."

Can Reap Only What Has Been Sown

No one who is acquainted with the history of Christian missions would go to a pagan village in China or Africa, where the gospel was indeed *news,* and expect to make converts by two weeks' preaching. Missionaries in a new field not infrequently sow for many years before they can begin reaping. Robert Moffat labored for ten years on the banks of the Kuruman before he saw any results, and James Gilmour toiled for over eleven years in Mongolia before he baptized his first convert. The old evangelism is a process of reaping; and in spiritual husbandry as in natural, it is folly to expect to reap what has not been sown.

Ignorance of Religion

The multitude to be evangelized in the city is not composed of those who have enjoyed Christian instruction all their lives and have established habits which conform to Christian ethics, and who, therefore, need simply to be persuaded to make the great decision. They are uninstructed and misinstructed; many are agnostic. Many are Jews, who, after generations of "Christian" persecution, need not a logical, but an experimental demonstration of

the truth of Christianity—an argument, not spoken, but *lived*. There are multitudes, all of whose ideas and habits of life need to be revolutionized. Such work is utterly beyond the professional evangelist and the old-time methods. Success under such conditions demands persistent personal endeavor, long sustained and vitalizing contact, and new methods adapted to new needs.

A New Standard

As long as we are content with saving a few individuals, we may be satisfied with the old evangelism; but when we seriously consider the saving of the city, its utter inadequacy becomes obvious.

If Moody Could Return

If the lamented Moody could reclothe himself with the flesh and undertake the task of evangelizing our cities, and if he spoke to one thousand different hearers every night in the year and never took a vacation, it would take him eighty years to get around once; and, in the interval, the city population would have increased two or three hundred per cent., and there would be two or three times as many who had not heard his message as when he started.

Twenty Moodys

If we had a score of Moodys and if they preached to twenty thousand different hearers

every night in the year, even if our cities absolutely stopped growing, it would take four years to give every city dweller the gospel message once.

Moody Quoted

"Mr. Moody, just before he died, said that his only regret in going up higher was that he would not be here to see what he himself called the 'new evangelism' which would be different from his own, but for which the race was waiting."[1]

Evangelists Cannot Change Environment

Even if the number of evangelists could be multiplied tenfold, their preaching could not save the city, because it could not change the environment. When a saloon-keeper, or gambler or fallen woman is converted and leaves the old life, his or her place is immediately taken by another. It is like dipping up a pail of water; we have secured the water, but we have not left a hole in the river. The saloon, the gambling hell, the house of shame remain, with no less destroying power after the evangelist has passed on.

Weakness of the Old Evangelism

The conditions of the old evangelism make it impossible for it to exemplify the Christian principles enumerated in Chapter VII. Its

[1]The Rev. Charles M. Sheldon, in *The International Messenger,* September, 1900.

weakness is the fact that it must be conducted wholly by speech. In a community where there are strong churches, the evangelist has the coöperation of many Christian people, whose lives more or less powerfully reënforce his message. But in the down-town city there is no such leverage. There are nominal Christians, to whom Jews and agnostics might say as a Hindu remarked to a Christian: "I see you are not as good as your book." Few indeed are the "living epistles" in that portion of the city, whose lives would not belie the message of the evangelist.

New Methods Have Passed Experimental Stage

The Christian principles referred to, which were illustrated in the example and teachings of our Lord, are all embodied and exemplified in the work of the socialized church and of the religious settlement. These institutions have passed the experimental stage. The effectiveness of their methods has been demonstrated. They actually do what they undertake to do; they really reach the multitude with uplifting and transforming influence. These methods have successfully borne the test of twenty years.

Chalmers' Work

Indeed, these same methods go back to the wonderful work of Thomas Chalmers in the

worst section of Edinburgh. It will be remembered that he opened his mission in an old tan-loft opposite a place notorious as the scene of fourteen murders. The whole community seemed given over to idleness, drunkenness, lewdness, and crime. The police warned him that his life and the lives of his helpers were in danger. But in five years he had established a self-supporting church, an industrial school, a washing-house, and a savings-bank; and the people, one fourth of whom were on the poor roll when the work began, now contributed $350 a year to a benevolent work outside their own community, while the police declared their occupation gone.

All Things Now Ready

Surely, we none of us question that the city must be saved, or doubt that the need of solving its social problems is urgent. As Christian men and women, we believe that the gospel of God is the power of God unto the salvation of the city, and that it is the wisdom of God unto the solution of its fundamental problems; and here we have before us methods which for years have successfully applied the gospel under the most difficult conditions, and with transforming power. We do not need to feel our way in the dark. We have only to appro-

priate the results of years of experience, by which methods have been sifted and their usefulness or uselessness has been demonstrated.

Time to Act

Has not the time, then, fully come to inaugurate an aggressive campaign on a plan sufficiently comprehensive to embrace the entire down-town city?

The First Step

If the work is to be undertaken intelligently, the very first step, after having resolved on the campaign, should be a thorough investigation of the down-town districts after the tested and approved plans of The Federation of Churches and Christian Organizations in New York City.[1]

Apportioning the Field

After the coöperating denominations have gained a working knowledge of the field,—the population of the various blocks, the nationality of the people, their religious connection or preference, if any, the various helpful and also harmful agencies at work,—they will be in a position to apportion the entire neglected field among the coöperating denominations, according to their respective strength and willingness to undertake the work.

According to Ability

If one denomination is twice as strong as

[1]For information, address Dr. Walter Laidlaw, 119 East 19th Street, New York.

INSTITUTIONAL WORK FOR CHILDREN

another, it ought to accept twice as large a field. If one is as strong as all the others combined, it ought to accept a full half of all the work. There is not likely to be any strife over the lion's share, as the field under consideration is precisely that which has been carefully avoided by all church extension societies.

The Smallest Apportionment

The smallest district assigned should be large enough to require the work of one socialized church and of several religious social settlements. In many cities there will be several denominations which do not feel strong enough to accept such a responsibility separately; in which case, two or more might coöperate in establishing a single church enterprise.

The Smaller Cities

In many of the smaller cities a single socialized church, thoroughly equipped, with the cooperation of several social settlements, would be sufficient to cover the entire neglected field. In this case, a single strong denomination might undertake the work, or it might be done coöperatively.

Must Reach Every Family

When the assignment of territory has been made, which will localize the responsibility and make it felt, each coöperating denomination will undertake to establish as many church plants, one or more, and as many religious set-

tlements as may be deemed necessary to reach and influence every family in its district.

Ecclesiastical Architecture

The prevailing conception of religion and of the mission of the church shapes ecclesiastical architecture. "When thought had little to do with religion and the great object of the church service was to impress the senses and to inspire devout feelings, men built the cathedral, which stood like a petrified forest, among whose stony trunks and branches sifted the colored lights of stained windows, while into the lofty arches floated sacred incense mingled with the sweet harmonies of music.

The Cathedral

The "Meeting-house"

"Among the peoples with whom the right of private judgment came to be regarded, not as a matter of feeling, but of life to be controlled by conviction rather than impulse, their instruction naturally became the principle part of worship, and the church accordingly became what the cathedral was not, an auditorium, where the people met to hear the sermon. Thus the plain 'meeting-house' of the Reformed churches was as perfect an expression of the religious life which worshiped within as the cathedral of the Middle Ages."[1]

[1]The author's *Religious Movements for Social Betterment*, 25, 26.

For Spiritual Uses Only

Among us the traditional church building has been the place of religious instruction and worship. It has been separated from the every-day life of the people. It has stood in the community only as the representative of spiritual and eternal interests. The use of the spire, the most distinctive, typical, and conspicuous feature of the building, is, in hackneyed phrase, to "point Godward and heavenward." I believe in the divine omnipresence, but if God is in one place more than another, that place is not heaven, but earth; not up where the steeple points and where the people can be good without trying, but down here where he is most needed and where the fierce struggle is.

The Socialized Church Equipped for Service

The church ought to suggest, not an "absentee God" and a future heaven, but the kingdom of God here and now and coming daily in every community. We now see that the mission of the Church is to hasten the coming of that kingdom by bringing men into glad obedience to the divine will as expressed in every law of life, whether physical, intellectual, moral, spiritual, or social. Thus the church is seen to be vitally connected with every interest of the community, and must be equipped to render

every needed service which cannot be better rendered otherwise.

Adapted to Many Uses

The auditorium no longer monopolizes the structure. There are added parlors for the cultivation of the social life, club-rooms and reading-rooms, class-rooms and shops for intellectual and industrial training, besides facilities for physical culture and for recreation. And this edifice, full of multiform life, is kept open every day and every night.

An Every-day Church

"Inspired by a social ideal—the full coming of the kingdom of God in the city, which does not acknowledge any necessary or permanent evils,—it does not hesitate to attack any and every social ill. There is no fear of dragging the white robes of religion in the mire of politics or of begriming them in the dusty marts of trade. The religion which inspires these activities lives among the people and wears every-day clothes, which are not soiled by doing every-day duty."[1]

A Large Corps of Workers

Such a church plant must of course be equipped with an adequate corps of workers,—several ministers and pastor's assistants, instructors, trained nurses and deaconesses, all

[1]The author's *Religious Movements for Social Betterment*, 31, 32.

of whom must have the spirit of the slum lassies of the Salvation Army. It will be a great advantage if they can speak several languages, and they must be able to "smile entrancingly in all languages."

Church and Settlements

The work of this socialized church will be most efficiently supplemented by the religious settlements grouped around it, which will naturally sustain close relations to it and to each other.

A Live Church

As the same denomination establishes both the church and the surrounding settlements, the workers will most of them naturally belong to that denomination, and make the church near at hand their church home. They, together with the trained nurses and deaconesses, and the entire church corps, will constitute a splendid nucleus for a thoroughly live church. They will all live close by; they will all have the social spirit; they will be in perfect harmony as to the aim of the church and as to the most important methods employed in its work. Such a church would realize the wish of Dr. G. Campbell Morgan: "I would rather have ten men caught by the divine passion and compassion, gathered into a church, but mixing with the world, than one thousand dilettante church

G. Campbell Morgan Quoted

members, fooling with heaven and frivoling with hell."

A Regenerating Power

Such a church, aflame with the spirit of Christian service, could hardly fail to become a powerful instrumentality for the regeneration of its community.

The Church Will Help Settlements

The church and the settlements will be mutually helpful. Few settlements can afford a great auditorium, though they all need one. The various clubs of Christodora House can never meet and sing together as a large chorus except at their anniversary in Cooper Union. It will be of immense value to have a large assembly hall frequently available. Then too such a hall will make practicable frequent musical contests and debates between the several settlements, which will "provoke one another to good works." The church should also provide, what few settlements can afford, a large swimming pool, and one gymnasium for the several settlements would be a great economy. The church should, furthermore, have halls which could be let to labor unions at a low rate. Nothing would do more to break the back of the saloon than this.

Settlements Will Help Church

The settlements will help the church by overcoming the prejudice of the people. They will

PILGRIM CHURCH, CLEVELAND
MEMORIAL BAPTIST CHURCH
THE TEMPLE, PHILADELPHIA
Institutional Churches

get large numbers accustomed to going to the church building, which will be a long step toward attending church services. The settlements will also report the sick who need the trained nurses of the church. With these close relations between the church and the settlements it will be easy for them to differentiate their various activities so as to prevent overlapping in work, and promote the best economy of money and effort.

Settlements Help Each Other

The settlements will also naturally coöperate with each other in various ways; for instance, by exchanging libraries several times a year. Victor Hugo says: "A book is the loaf that feeds a thousand, and printing is the miracle of the loaves and fishes." Exchanging libraries will make each loaf available for feeding another thousand.

McAll Missions in Slums

Churches which are located in slum districts will probably find McAll Mission halls more effective than religious settlements, which are much better adapted to workingmen and their families.

Recruiting Stations

The mission halls surrounding the church would of course be conducted from the church as a center, and constitute recruiting stations for it.

Conduct of Mission Halls

With proper supervision most of the work may be volunteer service and unpaid. Ministers who are adapted to such work (and it is a pity that all are not) and other effective speakers are asked: "How many evenings can you give us this month?" A schedule is made, in which each hall is supplied with two speakers each evening. As the work progresses a large amount of lay talent will be developed, much of it in the class of men among whom the work is done. There will be not a few plain men who are unable to speak to edification except as they tell the story of their conversion; and this they may be able to do very effectively. Such men, judiciously paired with others who can instruct, may be used at a dozen different halls on as many different nights. In the course of time there will be raised up from among the people men with special adaptations for such work, whose whole time could be secured for salaries equal to the wages they have received. Such men could do the gathering far better than men who have been educated away from the people, and who must be paid two or three thousand dollars a year for *not* reaching them. As rapidly as recruits are gained, let them be turned over for drill to the

church, whose pastor is a trained man and able to build them up in the most holy faith.[1]

Church Home for Mission Converts

A weakness which characterizes mission hall work, and which the McAll Mission has not escaped, is the difficulty with which converts are induced to identify themselves with some church. But in the proposed plan there will be a church near at hand where the atmosphere will be the same as that of the halls, and the fruits of the mission work should be much better conserved than is usually the case.

Necessity of Coöperation

If the plan which has been outlined is to be executed, certain things will be necessary. There must be a large-minded coöperation on the part of the various denominations. The enterprise is one whose magnitude is hopelessly beyond the ability and resources of any one denomination, and whose importance is imperative alike to all.

Strength From Coöperation

Coöperation gives cumulative power, and shames the multiplication table. "One shall chase a thousand and two put *ten* thousand to flight." God gives no power to be wasted. He hates waste. Jesus said, "Gather up the fragments that nothing be lost." Though he could create food to feed thousands he would

[1]The author's *New Era*, 338.

not waste a crumb. If now the churches fail to coöperate, and so waste a large portion of their power, a large portion of their work must remain undone.

Coöperation For Social Righteousness

If various denominations differ widely as to the meaning and method of salvation, they cannot unite in their efforts to save individuals; but all, of whatever name, who acknowledge God's right to reign in the earth, should be able to strike hands in behalf of social righteousness.

Treason to the Kingdom

When injustice is unpunished, and rapacity goes unrebuked, and crime grows more lawless, and overcrowding increases, and the needless death-rate mounts higher; when the saloon, the brothel, and the gambling hell triumph, all because good men will not unite, there is high treason to the kingdom of God. Many good men have failed to see that their essential oneness is not that of belief, nor that of sentiment, but that of purpose, and therefore of action.

A National Movement

Furthermore, not only is the coöperation of the various denominations necessary, but also the general coöperation of the churches in each denomination. All churches, those in the country as well as in the up-town city, should join

the movement, for the problem is not local but national, we must save the city in order to save the nation. We must Christianize the city or see our civilization paganized.

Country Churches Also

The up-town and the country churches need to undertake this work for their own quickening, as much as the down-town districts need to have it undertaken.

How Country Churches Can Help

Let us bring every church in the land into vital touch with the work in some city, near or far. Let every church make a money offering, small or large. Interest every Sunday-school, every Endeavor Society, every Epworth League, and the like, in some settlement where genuine Christian work is being done. Let them make an annual contribution. In some instances the school or young people's society makes a definite pledge yearly to some one settlement. This gives them a specific aim and sets a mark for them to reach, with much larger results. Let the Sunday-school have a "more blessed" Christmas by giving gifts instead of receiving them, and let their offerings make glad the children of the tenements.

Send Flowers

Let those who are so happy as to grow up in the country along with the flowers, gather the blossoms and send bunches of beauty and

fragrance to the little unfortunates whose meadows are stony streets and whose brooks are stony gutters. Country children who see buttercups and daisies by the million cannot imagine how city children, who perhaps never saw a blade of growing grass in their lives, covet flowers. One walking down a city street with a bunch of blossoms to give away attracts the children as did the pied piper of Hamelin Town.

Boxes of Old Clothes

In every well-to-do family there is every year cast-off clothing which is partially worn. Let every church gather such clothing periodically and send boxes or barrels of it to the settlement of its adoption. There mothers and maidens are taught in sewing classes how to mend it, and are paid for their work in garments or cash. Thus the settlement gathers material for frequent sales, which are largely attended. Prices are made low enough to place the garments within the reach of all, and the people are eager to buy. In this way the poor are supplied without being pauperized; women and girls are taught to mend and save, and thus helped to help themselves, the treasury of the settlement is benefited, and the well-to-do who made it all possible have received divi-

dends of satisfaction and of spiritual treasure, which become permanent assets.

Beauties of Old Clothes

Who would ever imagine there are such possibilities of help and happiness in old clothes? Their by-products, if only we know how to extract them, are as beautiful as the anilin colors hidden in coal tar.

Mutual Acquaintance

The settlement workers in acknowledging these benefactions will have many touching stories and numerous incidents to tell. The young people in the helping church will become more and more interested. Some of them on visiting the city will go to see "their" settlement, and learn much. Speakers from the settlements will visit the church occasionally to tell of their work. Homes in the country will be opened to "fresh-air" children and tired working girls, sent out by the settlement, and there will result a mutual acquaintance and an exchange of ideas which will be mutually profitable.

Spiritual Law of Compensation

Let us not forget for a moment that the country needs the city as much as the city needs the country. In spiritual economics there is a law of exchange by which compensation is self-regulating. He who really seeks to minister to the need of another is surely paid in spiritual

coin whose value is determined by the purity of his motive and the measure of his sacrifice. In this business there are no bad debts, no possible losses.

Grow Rich by Giving

Those who have received the best gifts of civilization do not know how rich they are until they come into contact with the destitute, and then they gain a unit of measure. We must needs know things by their opposites. When we in homes of comfort begin to minister to those in want, we gain a new appreciation of our own blessings; and the richer we seem to ourselves, the more we have to share with others. When we have truly given, what we have left is more than all we possessed before we gave,—a part is now greater than was the whole. Thus by the actual experience of giving,—*real* giving, not investing, not paying a tax, not bribing one's conscience to keep quiet,—men learn that what the Master said was really true; "It is more blessed to give than to receive."

Necessity of Large Giving

This leads us to the next essential for the execution of our plan, viz.:

A vastly larger scale of giving.

While it is true, as has been shown, that wonderfully good work can be done for a few

thousand dollars, it is also true that great sums may be judiciously expended; and in benevolence as in business, large expenditure is generally the best economy.

Our Debt to the Workers

We owe a great debt to those who are doing this work. We have no right to pinch their lives and cripple the work for lack of funds. The work is no more theirs than ours. If they give their time and strength, we ought to give what represents time and strength, viz., money. We surely ought to give enough to make their sacrifices fruitful. Sacrifice that blesses is blessed indeed; but what is sadder than wasted sacrifice? Some are making sacrifices which incapacitate them for work. This is heroic, but we may say of it as was said of the immortal charge at Balaklava, "It is magnificent, but it is not war."

Cost of Settlements

Of 115 social settlements reporting, 23 place the approximate value of their plant between $20,000 and $100,000 each. Ten plants are each valued at $100,000 or more; and three of these are appraised at $200,000 each.

Cost of Socialized Churches

Of 30 socialized churches reporting, 15 are placed at $100,000 or more, eight at a quarter of a million or more each, one at $725,000, one at $1,500,000, one at $1,600,000, and one at

$1,750,000. Such figures shoulder out our horizon and give us some conception of the magnitude of the demands which this work will make.

Dr. J. B. Clark Quoted

Down-town, every foot of space is wanted for business or for tenements, which often pay a hideous profit. Land values are, therefore, high, and the cost of building great. Says Dr. Joseph B. Clark:

"A score of churches can be built in Colorado and Nebraska with the money that one city lot and chapel would cost, and a missionary grant sufficient to support one man in the lower wards of a great city would maintain several missionaries in Wyoming and Oklahoma, where the need is also imperative."[1]

Dr. Laidlaw Quoted

On the other hand we are told by Dr. Laidlaw that the churchless Protestants of New York City outnumber the whole population of Nebraska, and are equal to the entire population of Washington, Idaho, Montana, and Wyoming.[2] Do we owe any less to the churchless multitude of the city, because they live where they will soon dominate our civilization?

The New West was the great challenge to

[1] *The Home Missionary.*
[2] *Federation*, April, 1906, 37.

Nineteenth Century

American Christianity during the nineteenth century; and it responded by planting 175,000 evangelical churches (which lived), at a cost of some $400,000,000.

Present Day Challenge

The city is the challenge to the Church to-day, and we have a generation instead of a century in which to meet it.

Must Not Neglect Frontier

While the great base of operations has changed, and our supreme effort must be directed to the supreme need, it would be criminal folly to neglect the scattered populations of rural regions. Canada must face the double problem of the city and of her great Northwest. But if vastly more money is required for city work than for frontier work, we are vastly richer in the twentieth century than we were in the nineteenth.

Recent Increase of Wealth

According to the estimates of the Treasury Department, wealth in the United States increased over $18,586,000,000 from 1900 to 1904. If now the members of our evangelical churches received their due share, which they doubtless did; and if they should give not one tenth of their income, but one tenth of their *unexpended* income,—one tenth of their increase,—for those four years, they would contribute about $400,000,000. That is, without

$400,000,000 Without Sacrifice

denying themselves one iota of their usual expenditure, without sacrificing one item of accustomed luxury, by giving one tenth of their savings for four years, they could equal our home missionary offerings for the preceding century.

Cost of Material Improvements

We have become accustomed to enormous outlays in business enterprises, but our ideas of religious expenditure have not kept pace. It is stated that the contracts for the fourteen tunnels which are being driven to connect Manhattan with Long Island and with the mainland aggregate $600,000,000. Doubtless that is well; but I suspect that in the Lord's opinion it is quite as imperative to evangelize this great capital of the Western world as it is to improve its transportation facilities. Hundreds of millions may be had when six per cent. can be made on a safe investment. Perhaps it is not extravagant to say that it is as urgently important to save our country, quite as imperative to save civilization, as it is to realize six per cent.

Suggestion for Raising $182,500,000

To show how more than ample are our funds, let us make a suggestion to a single class of professed Christians, constituting presumably about one sixth of our church membership, viz., the smokers. Let us suppose that

they give the price of three cheap cigars a day to carry out this plan. We have had no understanding with the various Home Missionary Boards, but we run no risk in saying that if the smokers in our churches will act on our suggestion, they (the Boards) will ask nothing at all of the non-smokers and the women; will ask no curtailment of any luxury of food or drink, of dress or ornament; and furthermore they will cheerfully bind themselves to plant and equip all the churches and settlements required to cover every needy field in every city in the land. And for this work they would have, on the above supposition, an annual income of $182,500,000.[1]

Easier to Do a Great Thing

If some splendid undertaking of colossal proportions should move the churches to real sacrifice, there would practically be no limit to available funds. Sometimes it is easier to do a great thing than to do a small thing. It is the great enterprise which furnishes a great

[1]There are 20,000,000 Protestant church members in the United States. About one third of them are males. Assuming that only one half of the male membership are smokers (and we are afraid that is a very generous supposition) there are about 3,333,000 in that class. On the supposition that they each smoke only three five cent cigars a day, they together spend $500,000 daily for tobacco.

motive, arouses a great enthusiasm, and moves to great effort and sacrifice. If the Christian business men of this country, who glory in vast undertakings and are accustomed to accomplish the impossible, are worthy of the sacred name they bear, if they possess in any measure the new patriotism, the spirit of sacrifice for Christ and country, they will come forward with the needed millions, when once convinced that the scheme is practicable and adequate.

Opportunity for the Rich

There are many men and women, each of whom could equip a church or settlement. It need not cost any more than a yacht, and would afford infinitely more pleasure. There are many churches each of which could provide an entire church and settlement plant. But this must not be a monopoly of the rich. Every church, however feeble, every Christian, however poor, ought to have the privilege of sharing in the work.

Necessity of Sacrifice

As a matter of fact, it is the few who give, and the needed millions will not be given by the few without real sacrifice. In times of emergency,—of war, of famine, flood, or pestilence, men are called on for their utmost. We face a national emergency to-day. We must meet it without panic or hysteria, with a clear per-

ception and full appreciation of facts, and with humble dependence on Almighty God, dedicate our lives and our substance to the task of saving the city.

This suggests the third and last essential for the realization of our plan, viz.:

Necessity of Christian Patriotism

The Christian patriotism of the Churches. We have seen that the city is to dominate civilization; that the existing materialistic city is a menace to itself and to the nation; that the outcome of existing conditions and tendencies is the degeneracy of large populations, and the manufacture of social dynamite. If these conditions are not changed and these tendencies are not checked, it is only a question of time when there will be an explosion which will shake our institutions, and perhaps tumble them about our ears.

Time for Transformation

We have seen that the two essential elements of the city problem are the people and their environment, and that both must be transformed, which will require a generation of time,—precisely the interval before the city will dominate the nation.

The Coming "Emperor"

Professor Rauschenbush says: "The president of a great university has predicted that we shall have an emperor within twenty years.

We shall probably never have an emperor, but we may have a chairman of some committee or other, some person not even mentioned in any constitution or law, who will be the *de facto* emperor of our republic. Names are trifles. An emperor by another name will smell as sweet."[1] One of the distinguished representatives of the government of the United States at the court of St. James, an eminent lawyer and a professor in one of our greatest universities, wrote a friend of mine that in his judgment the Republic was preparing for "the man on horseback." These men see in the near future what Lord Macaulay foresaw fifty years ago.[2]

When It Would Be Too Late

The average man, who is intellectually nearsighted, smiles at the idea of a social or political crisis twenty or thirty years hence. *But if action is postponed until the average man can see the crisis at hand, then sudden destruction will be upon us, because there will be no time to transform and uplift a generation; and the nation's day of grace will have passed.*

Time for Churches to Act

We have seen that the social teachings of Jesus are precisely adapted to the solution of

[1] *Christianity and the Social Crisis*, 262.
[2] See Lord Macaulay's letter, Appendix C.

modern social problems; and that the principles of those teachings are being successfully applied by the socialized church and the religious social settlement. It has been shown that we have abundant means to establish a sufficient number of such churches and settlements to reach our entire down-town city population with saving influences. All that remains is to arouse such civic and Christian patriotism on the part of the Churches as will inspire them to act.

Action Must Be Disinterested

This action must be thoroughly disinterested. The aim of every church must be not to build up itself but to build up the community. If its object is to make Baptists or Congregationalists or Methodists, it will fail, because the people will not believe in its disinterestedness. It will misrepresent a self-giving Christ, and a religion of love. We must no more think of putting a proselytizer at the head of such an enterprise than we would think of commissioning an anarchist to take charge of it. Those who engage in this work must go simply as children of the Highest and brothers of the lowest, seeking like their Master not to be ministered unto but to minister.

Churches are praying and working for their

Save by Losing

own upbuilding. Meanwhile they are spiritually lean, and thousands of them (7,000 in three denominations) utterly barren, not having a single addition on confession of faith in a twelvemonth. We pray God to quicken us, and remain dead because we refuse to obey the laws of spiritual quickening which he has established. Spiritual laws are the same for churches that they are for individuals. He who seeks to save his life shall lose it. It is he who *loses* his life,—not he who invests it, not he who gives it in order to regain it; but he who loses it for "*my* sake,"—he it is who saves it. Not until Job prayed for his friends, was his "captivity turned," and then when he had lost sight of self, God gave him twice as much as he had before.

Next Great Awakening

Many are lamenting that the Church is in bondage and has lost her power. Let her forget herself; let her cease striving to save her own life, and let her gladly lose it to save the city, to save the nation, to save civilization; and lo! as she prays, and sacrifices, and gives her life for these, her captivity shall be turned and she shall live abundantly. Will not this be the next great awakening?

We make pleas for social Christianity, but

it seems vague and impracticable to most people. The proposed plan, which is entirely explicit, tangible, and within easy reach, is a practical application of social Christianity to the solution of the problem of the city. Applied there, it will in due time permeate civilization which the city is to dominate, and solve the social problem created by the industrial revolution. **This Plan and the Social Problem**

We have seen that Christian patriotism is disinterested devotion to the general welfare. When such devotion rises to the plane of self-sacrifice, not only denominations and churches will undertake the work, but many individuals will give themselves to it in the same spirit in which they would go to Africa or China on a mission, or enlist as soldiers, prepared to make the supreme sacrifice. **Men and Women Must Give Themselves**

There must be, as Dr. Howard B. Grose has told us, "a mighty advance movement, calling for millions of money and thousands of missionaries."[1] We are as rich in men as in money. Why should not men and women who have a competence and an enthusiasm for humanity live in the down-town city either in settlements or in homes of their own, and devote **Dr. H. B. Grose Quoted**

[1] *Aliens or Americans?* 286.

As In Great Britain

their time to the general good? In English and Scotch cities there are not a few of the noblest men and women (nobles indeed) who have surrendered official honors, social leadership, and business that they might give time, strength, and fortune to the service of the poor and outcast.

College Men and Women

Why should not college men and women, after graduating and before taking up business or professional study, give two or three years to settlement work? Whatever service it might be to others, it would be of immeasurable service to themselves. They would learn much which cannot be taught in college, and which would probably prove to be the best part of their preparation for life.

They Like the Hard Thing

There is no lack of noble fellows ready to give themselves, if only we offer them something hard enough, and well worth the sacrifice,—young men like Dr. Grenfell, who calls it "jolly good fun" to face danger and to struggle with difficulty for the sake of helping humanity.

College Men Pledging Themselves

The writer knows of numbers of young men now in college who are ready to pledge themselves to give five years of service to the Church, after graduation, wherever they may

be sent, and without salary beyond living expenses. It will be easier to get the young men and women than to get the money.

The Divine Program

If our Lord's prayer for the coming of the kingdom, until God's will is done on earth as it is in heaven, is not simply a form of sound words, but *the divine program,* it is time for us, not only to unite in its utterance, but to have sufficient faith in God and man to join hands for its execution.

Great Faith

How many times men have said: "Thy will be done," with breaking hearts, when that will seemed to destroy all hope and to empty life of all gladness, but these words mean that the highest hopes of God's saints, the most glorious visions of his seers, the deepest longings of his chosen in all ages are yet to be utterly realized; that the world's sorrows are to be soothed, its sins purged, its wrongs righted. For centuries these words, "Thy will be done," have been the utterance of sublime resignation. *The time has come when they must be the expression of a sublime faith, a glorious hope.*

Great Obstacles

The plan which we have set before us for the realization of that hope involves stupendous difficulties. Of course it does; a task that did not would hardly be worth doing.

"The joy of life is steepness overcome, and victories of ascent,
And looking down on all that had looked down on us."

Great Victory

In the conquest of a civilization for Christ, there are many foot-hills of difficulty to be overcome, but the city is the "great divide,"—the supreme challenge to the courage and consecration of this generation of American youth. From yonder heights, put beneath your feet, your faithful eyes shall see the continent from rim to rim become the kingdom of our Lord.

QUESTIONS ON CHAPTER VIII

AIM: TO REALIZE OUR IMMEDIATE OBLIGATION TO CAPTURE THE CITY FOR CHRIST

1. Do you see any reason why larger cities and more of them will not continue to grow?
2.* What do you consider the greatest problems, in the order of their importance, that require immediate solution in our cities?
3.* Why should we not postpone our aggressive campaign to uplift the cities? Give reasons.
4. By what means would you improve the environment of the city?
5.* By what means would you elevate the people of the city?
6. What principles of Christianity would you apply?
7.* Through what agencies would you apply these principles?

8. What do you understand by the so-called new evangelism?
9. Why would you recommend the so-called new evangelism?
10.* What change has taken place in the character of our city population during the last two decades?
11. Are foreigners familiar with the Protestant ideals of Christianity?
12. Do you believe that they will comprehend these ideals by having them expounded from the platform?
13.* What is essential besides preaching to them?
14. Do you believe that the magnitude of the problem warrants apportioning the unoccupied field among the various denominations?
15. How would you apportion the unreached city population among the various denominations?
16. What are the advantages and disadvantages of interdenominational coöperation?
17.* Aside from apportioning the unreached population of a city, how may different denominations coöperate?
18. What kind of church buildings would you erect if you could supervise the plans?
19. Would you keep church buildings open all day?
20. How may social settlements aid the churches?
21.* How may we inaugurate a national campaign to capture our cities?
22. Do you believe that Christians are contributing all they should to establish the kingdom of God?
23. What is the difference between tithing and stewardship?
24. How may we increase our individual gifts?

25. What class of workers do you think are most needed for Christian work in the cities?
26.* What would you consider a call to city work?
27. Has this study made you feel that you were needed in this work?
28.* What plans would you suggest to help in the immediate redemption of the city?

REFERENCES FOR ADVANCED STUDY. —CHAPTER VIII

I. *How to Improve the Conditions Among the People in our Cities.*

Allen: Efficient Democracy, VIII, XI.
Betts: The Leaven in a Great City, V, VI.
Conyngton: How to Help, VII to XXIX.
Spargo: The Bitter Cry of the Children, IV.

II. *Christian Stewardship.*

Bosworth: The New Testament Conception of the Disciple and His Money.
Cook: Stewardship.
Schauffler: Money: Its Nature and Power.
Strong: Money and the Kingdom.

The above pamphlets may be obtained by writing to your denominational Mission Board or to the Student Volunteer Movement for Foreign Missions, 3 West Twenty-ninth Street, New York.

APPENDIXES

APPENDIX A

INFLUENCE OF THE SOCIALIZED CHURCH

The fact that the socialized church lives and attracts the people where the old, individualistic church fails and dies is proof of the success of the former. Its growth is evidence of its usefulness.

Further evidence of its value to the community is afforded by letters received in reply to the following inquiries concerning changes in the character of the neighborhood since the establishment of the work:

1. As to decrease in vice, crime, and pauperism?
2. As to decrease in juvenile delinquencies?
3. As to improvement in sanitary conditions?
4. As to Americanizing immigrants?
5. As to increase of civic patriotism?
6. As to decrease in number of saloons, policy-shops, dance halls, variety shows, and the like?

Of course, such questions do not admit of statistical answers.

With a single exception the replies were encouraging; and this exceptional church has for several years been under the direction of a pastor not in sympathy with institutional methods.

As many of these replies are given below as space permits.

MADISON SQUARE CHURCH HOUSE, NEW YORK

Ellen L. Haines, Director of Women's Work

1. Our Church House has been in this neighborhood for twenty years and during this period we have noticed a great decline in pauperism. We have made it a prac-

tise to try and teach these people self-support, finding work for them instead of giving them help, and encouraging them in every way to take care of themselves. There has also been a great decrease in vice and crime, and especially among the juvenile population.

2. There has also been a large decrease in juvenile delinquency. We have made it a point to get into touch with the parents, and point out to them the necessity of having their children attend our different clubs and meetings, and show them the benefit to be derived therefrom.

3. As to the improvement in sanitary conditions, I would say that the neighborhood has been totally changed, owing to the removal of the old tenement-houses and the replacing of these by modern and improved dwellings.

4. As to Americanizing immigrants: We feel that we have accomplished a good deal, in bringing to the notice of foreigners, American institutions, such as hospitals, dispensaries, district nursing, and also in bringing the children to appreciate the privileges of the library.

5. As to the decrease of saloons, policy-shops, dance halls, variety shows, and the like: Of late years variety shows have been largely on the increase and are a menace to our children.

6. As to the increase of civic patriotism: This seems to be growing all the time. The attitude of the foreigner seems to be to attend the public schools simply because of the standards of the American; he is more anxious to speak the English language and be known as a citizen.

I would also add that as we are able to Americanize and gospelize the families with whom we come in contact, they are anxious to move away into a better neighborhood and into an environment more conducive to the good of their children.

Bethany Church, New York

Rev. Sydney Herbert Cox

The institutional features of Bethany Church (with very limited facilities) have been in operation some fifteen years.

1. Policemen, as well as workers longer connected with the work than I, have often told me that the earlier days were much rougher. Our earliest workers were sometimes assaulted.

The great increase of population makes it difficult to tell whether vice, crime, and pauperism have decreased. Roughly speaking, I should say yes,—a slight decrease.

2. Juvenile delinquencies, I think, are less.

3. Sanitary conditions have improved, in part, because of the general rise of conditions effected by the Tenement House Commission, and in part because of our constant teaching in mothers' meetings, physical culture clubs, lectures, and now our clinic and trained nurse.

4. Two thirds of our people are German. The Americanizing process has been very marked.

5. Civic patriotism has taken many of our young fellows into such movements as the Citizens' Union, and similar societies.

6. Saloons have not decreased, owing to the increased density of population and the increase of factories.

Pilgrim Church, Cleveland, Ohio

Rev. Edgar S. Rothrock, Associate Pastor

Pilgrim Church was built and equipped for social work in what was, at the time, a good average living community. Its mission has been rather preventive than corrective. It has, however, not only preserved but elevated the intellectual and moral tone of the com-

munity in which it has been a standard, and to which it has ministered since its organization in 1893. Since that time there has been a large influx of foreign-speaking people, especially Poles. The children of these people are found in the great Sunday-school which is organized upon a social basis, most of the classes of young men and young women, and boys and girls over twelve, being organized into clubs. The fact that over nine hundred individuals availed themselves of the privileges of the Institute last year, demonstrates the power and the extent of the influence of the social church in the community.

Though there has been a large growth in the population of the community, there has been no increase of saloons. There has been comparatively little of the dance hall evil. Through the large influence of the church and its special ministries, the character of the community has been maintained by the transformation of the ideals of those coming in.

There is little pauperism in our community, but what exists is looked after very carefully through an efficient board of deaconesses, and a nurse of the City District Nurse Association, who is supported by the church, and whose district practically coincides with the parish.

There have been comparatively few cases of juvenile delinquencies, and those that come to our notice are cared for by our church in connection with the juvenile courts.

One strong witness to the efficiency of the institutional church, is the erecting this year, by a large German Evangelical Protestant Church in Pilgrim Parish, a building for the purpose of ministering to its people socially. And also the erecting of a $1,500 Catholic school, which has been well equipped for the same work.

And there has also just been completed a fine Pres-

byterian Church within the parish, with a similar equipment, organized on the basis of the institutional church. This is largely in response to the demands laid upon these organizations by the work of Pilgrim Church.

People's Church, St. Paul, Minnesota
Rev. Samuel G. Smith, D.D., Pastor

The most important social agency directly managed by our church is the industrial school, teaching the whole range of "the art of life." That work in the judgment of the principal of the largest public school in the neighborhood revolutionized the community and raised the whole standard of living. It has certainly been of great importance in Americanizing immigrants.

Metropolitan Temple, New York
Rev. Robert Bagnell, D.D., Pastor

Such a work as this almost defies an accurate statement of results, but young men and young women come to us by the score and confess conversion through the instrumentality of our work, and hundreds testify to the refuge from loneliness and temptation which they have found with us.

Fourth Avenue Baptist Church, Pittsburg, Pa.
Rev. Warren G. Partridge, D.D., Pastor

We have taken an active part in driving out saloons. Have been in close touch with Police Department and have had special detectives watching the disorderly houses. We brought such pressure to bear on officials as to compel them to act.

Amity Baptist Church, New York
Rev. Leighton Williams, D.D., Pastor

We know that the neighborhood has been influenced

very considerably through the varied forms of institutional church work, but we have no tabulated statistics of results.

Church of the Holy Communion, New York
Rev. Henry Mottet, D.D., Pastor

In answer to your circular communication, which makes a particularly strong appeal to me, I beg to answer as follows, asking you to bear in mind that I have been closely identified with the work of this parish for practically forty years:

1. I can educe definite and even minute evidence of the fact that vice, crime, and pauperism have largely decreased in this neighborhood during that time.

2. That judging from the history of our work among the young, which has always been one of the strong characteristics of this parish, juvenile delinquency has been almost eliminated.

3. That the sanitary conditions under which the people of this vicinage now live are a paradise compared to what they were forty years ago.

4. The very marked and strong disposition of foreigners coming into our midst is to obtain the advantage as quickly as possible given to them by American citizenship.

5. This church has taken hold vigorously in the purification of politics, in the work of the primaries, and in the development of the independent voter. I confess I feel very proud of the results we have achieved. Less than two years ago a notorious ward politician acknowledged to me that the influence of this church was making it more difficult to buy votes.

6. With the aid of our police captain we watch the saloons and other establishments of doubtful morality, and we lose no opportunity in having them closed. One

man wishing to open a saloon came and confessed that if I would consent he might obtain a license, and he was foolish enough to offer me one thousand dollars for my consent. Having asked him to put his proposition in writing over his signature he withdrew. He was never heard from again and he never obtained the license.

I think that our police captain, as well as the people of the neighborhood who have large business interests, will bear me out in the statement that forty years have wrought a very remarkable change for the better in this section of the city.

I recall the time when some of the vilest dens of vice and some of the most dangerous haunts of criminals were actually within the sound of this church bell.

APPENDIX B

INFLUENCE OF SOCIAL SETTLEMENTS ON THEIR NEIGHBORHOODS

The extent to which social settlements have reduced vice, crime, pauperism, and juvenile delinquency, have improved sanitation, Americanized immigrants, created civic patriotism, and closed saloons, policy-shops, and immoral places of amusement can be only a matter of opinion.

The number of settlements is always sadly disproportionate to the population to be reached. The Inspection District in New York, concerning which Police Commissioner Bingham writes (see letter, p. 306), contains 880,000 people, and four settlements. Even small results under such conditions have large significance. Then, too, a rapidly changing population, one race or class crowding out another, or a rapidly rising density of population, makes it difficult or impossible to trace results.

It is gratifying, under such conditions, to have police officials write appreciatingly of the value of settlement influence, as they generally do. The Superintendent of Police in Pittsburg writes that there is "a vast improvement" in the localities of their settlements, while the Chief of Police in Cleveland states that the settlements of that city "are doing splendid work."

Several letters from Headworkers are appended. Only one heard from is unable to report progress.

UNIVERSITY SETTLEMENT SOCIETY, NEW YORK

James H. Hamilton, Headworker

(1) "As to decrease in vice, crime, and pauperism"

(a) Allen Street and several other spots in this neighborhood were in years past infested with places of prostitution, gambling places, and the like. An energetic campaign was waged against them under Mr. Reynolds's administration, and the conditions have entirely changed. For the year past we have been waging a war upon the practise of street strolling and soliciting by prostitutes in a district two blocks to the north of us. Through constant viligance the practise has been almost entirely abated and one of the most notorious of the Raines Law hotels has within the past few weeks been put out of commission. The evil is still smoldering, and it would undoubtedly break out in as virulent a form as ever were it not for our constant vigilance. In time we hope to completely eliminate this evil. (b) The notorious criminal of the Monk Eastman type has disappeared with the disappearance of the dives which they used to haunt. (c) I cannot answer as to pauperism very definitely. Our branch of the Provident Loan Society has witnessed an enormous growth,—it now loans about $5,000,000 per year,—and our branch of the Penny Provident Savings Bank maintains a very wholesome volume of business, and these I think indicate a high degree of vigor and energy. There is certainly not an alarming amount of pauperism in our neighborhood. However, the influence of the Settlement in this matter cannot at all be measured.

(2) "As to decrease in juvenile delinquencies." I cannot give any data under this head. Petty crimes as well as vices occasionally break out and cause us considerable alarm. The children of immigrants are necessarily considerably neglected. There is a strong temptation to put the boys to work prematurely, and their earnings lead to petty vices and the vices to crime. We exercise a constant vigilance against street gambling

and we have been able to keep it fairly well suppressed. I have no doubt that much juvenile delinquency has been prevented by this means.

(3) "As to improvement in sanitary conditions." The Settlement has always been very active in securing better tenement-house laws and in their enforcement. It has been very active in movements for parks, playgrounds, and recreation centers. It has been very active in efforts to secure an efficient service in street cleaning, garbage collection, and the like. It has met with many discouragements in this field of endeavor, but it can scarcely be doubted that our efforts have been worth while.

(4) "As to Americanizing immigrants." We do not find much of a problem of this kind. The schools and the Educational Alliance are doing the best work in this field. We are not neglectful of it. During the past season we provided an Americanizing course of talks to boys, on the physical and economic aspect of our country, its political organization, and our responsibilities as citizens.

(5) "As to increase of civic patriotism." I can best answer this question by saying that a number of our most important reform movements were initiated and largely conducted by the young men of the neighborhood. The campaign for better cross-town street car facilities was started and directed by a club of young men. The campaign against the immoral conditions in a near-by neighborhood to which I have already referred was started by another group of young men. I might give many instances of this class tending to show that the Settlement produces an intelligent and effective type of citizen.

(6) "As to decrease in the number of saloons, policy-shops, dance halls, variety shows, and the like." The

saloon ceased to be much of a factor in the neighborhood as the character of the population changed. The people of the neighborhood are not given to the vice of intemperance. The low-down dives have greatly diminished in number since the vices which supported them have been driven out. The remnant of the bad saloon is due to the remnant of bad politics. We have no policy-shops. Dance halls are not on the decrease but they are not of an especially bad sort. Variety shows and the like are on the increase, but we are constantly on the lookout for objectionable features. Our workers make periodical visits to them with the view to suppressing anything that is especially objectionable. A case is now pending in the Essex Market Court, involving three arrests on our information, on account of an immoral feature of a five cent show.

The Hiram House, Cleveland, Ohio

George A. Bellamy, Headworker

I have a statement from our neighborhood policeman in which he says our playground has been as valuable to the city as ten policemen. The former Chief of Police said that the playground had materially assisted in controlling the rougher boys of the community. One of the boys on the playground said to me, "One thing you have done, Mr. Bellamy, in opening up this playground is to stop the boys shooting craps." I am confident that in answer to your first question the playground and much of our club and class work have caused less lying, stealing, and gambling, and, I am sure, fewer arrests, for this work has been a substitute for the lawlessness of the street which would have been the life of the children.

As to the second question, I have a statement from our Chief Probation Officer that our Hiram House

Camp has been a positive assistance to him in decreasing juvenile delinquents and in building up a better standard of life. I am sure our playground and club work in the House deserve just as much force of argument as the Camp.

The third question, as to improvement in sanitary conditions, has for an answer that Hiram House assisted in the investigation which the Chamber of Commerce used in getting the new housing laws for the city of Cleveland. It assisted in the investigation which was used in securing the Bath House. Through its Model Cottage it is giving the girls an idea of what a clean, pleasant, modest home is. From its Camp, children come back from the fresh, clean, airy, summer home unable to stand their hot stuffy rooms, and as a result are determined to have the windows open and have more air and cleaner homes. In "Progress City," which is a miniature city conducted by the children on the playground, we have a street cleaning department, which not only assists in keeping the playground attractive, but makes an occasional pilgrimage into the neighboring alleys with a view to securing improvement. The Settlement has often reported dead dogs in alleys, bad sanitary conditions, and bad plumbing which has been fixed up.

In regard to your fourth question as to Americanizing immigrants, it seems to me the Settlement stands as one of the great factors—possibly next to the public schools—for it is reaching by the hundreds, and, in some Settlements, by the thousands, immigrants, who catch their first vision of American institutions, American conditions, and American spirit through the Settlement. We had on our rolls last year 3,230 different people. About ninety-five per cent. were either of foreign parentage or foreign-born.

Fifth. As to the increase of civic patriotism, the Settlement in definite ways is increasing the civic pride of its community. Hiram House has done this through its "Progress City," and through its oldest club, which has been with us eleven years, whose young men are now all voters and are all keenly interested in civic problems. They have had many lectures and many debates since their organization. One time, when James R. Garfield had talked to the boys on some state and municipal problems, they questioned him for a long time afterward. When he closed the evening session at 11.15, as he was leaving the Settlement, he said, "This is the kind of work that will save the city. If we could only get all young men so thoroughly interested in our civic and municipal problems!"

In reply to your sixth question, as to the decrease in the number of saloons, policy-shops, dance halls, variety shows, and the like, I have little encouragement to offer. These things have all practically been on an increase. I am confident that we have offered a substitute and drawn many people away from them, but since our beginning here eleven years ago the congestion has increased thirty per cent., and naturally we could not expect a decrease in these sources of evil.

HULL-HOUSE, CHICAGO, ILLINOIS

Miss Jane Addams, Headworker

1. Organization of Juvenile Protective Association.

Hull-House branch has done effective work in enforcing all the laws designed to protect children.

2. Four Probation Court Officers, two at Hull-House. First work of that sort was inaugurated at Hull-House. A Boys' Club House, with resident club for 30 boys; social quarters for 1,500.

3. In the summer of 1902 Chicago suffered a severe

epidemic of typhoid fever. Hull-House made an investigation of the cause which involved the inspection of 2,002 dwellings. The publication of the report led to a reform which rendered the recurrence of this epidemic from the same cause impossible.

4. The Americanizing of immigrants goes on constantly; impossible to estimate.

5. The same is to be said of the increase of civic patriotism.

6. While a certain amount of repressive work goes on constantly, Hull-House has always believed in substitutes.

NOTE.—Miss Addams is quite too modest in her statement of the work achieved by Hull-House. A volume might be written on the service which this Settlement has rendered to its neighborhood, its city, and to humanity. Its helpful influence is beyond calculation.—Josiah Strong.

SOUTH END HOUSE, BOSTON

Robert A. Woods, Head of the House

The police recognize, very cordially, the value of our work in reducing the amount of disorder in the neighborhood.

This Settlement has had a leading share, both in the establishment and in the administration of the Dover Street Bath House and the Ward 9 Gymnasium. It was active in securing for the district the South End Playground and, in its present admirable form, the South End Branch of the Public Library; and it has been making successful efforts toward broadening the usefulness of both. It has also had a considerable part in the whole movement which has led up to the establishment of the Franklin Union, now in process of erection on the borders of the South End House neighbor-

hood. When this great evening technical institute is complete, and taking into account the Evening High School, also located near by, these six progressive municipal institutions will, it is believed, constitute the most remarkable combination in the way of municipal effort for social improvement to be found in any similar city district in the world.

A clear result of all this work is found in the better physical type represented by the young men and young women of the neighborhood as compared with those who were at the same stage in life ten years ago. While statistics for the neighborhood by itself are not available, it is beyond question that it holds its own with other neighborhoods throughout the city in the proved decrease in juvenile law-breaking. There has been a noticeable improvement in the matter of peace and order, and even in the freedom from bad language. The low-grade characters, which were a large company, are dead; and many of their places are not filled. The young men who are coming on have had warnings on the one hand and incitements on the other; a social sense fixed on somewhat better things is alive in them.

In the homes of the neighborhood there is a noticeably better standard as to sanitation, cooking, and the welfare of the children. There is somewhat more intelligent expenditure on food, on clothing and furniture. The habit of thrift has grown, under persistent practical encouragement. Not a few families, becoming involved in the hospitalities of the neighborhood, have moved out of three-room into four-room tenements in order that they might have a parlor. Many new and uplifting interests have arisen which have kindled a more lively and more generous sort of family and neighborhood intercourse.

The Boys' Club has, to a great extent, done away with

the boys' gang. The lesson and example of fair and effective association has not been without effect upon independent local clubs of young men. A measure of neighborhood loyalty, cropping out in connection with the success of a dramatic club or an athletic team, or at one of the neighborhood reunions, has come unmistakably into being. The organization of the scattered local forces of good-will is on the way; and this means the moral recuperation of the neighborhood.

The House has been able to render certain distinctive contributions toward municipal reform in Boston. In the first place, it has made plain by its studies the actual underlying nature of local machine politics. Secondly, it has pointed out clearly that local political corruption depends largely upon the leverage which it gains upon the city treasury through the power of the aldermen. In the third place, it took the lead in securing the passage of a bill by which the aldermen are elected at large, a system which has made it possible to concentrate the vote of good citizens throughout the whole city upon certain aldermanic candidates, with distinctly successful results.

In many detailed ways the workers of the Settlement find their overtures met by a growing spirit of sympathetic understanding and practical coöperation on the part of the teachers in the local schools, representatives of the Board of Health, the police, the authorities of the City Hospital, and many other public officials. Particular attention has been paid to coöperation with the Juvenile Court.

The Forward Movement, Chicago, Illinois

Mary E. Dix, Head Resident

The social centers of vice with which we have to contend and which are under the patronage of the police

power to a greater or less extent are the saloons, the houses of assignation, gambling resorts, and, in some districts, there should be added the midnight school for teaching boys to steal. Over against these are the Settlement influences.

As to the "decrease in vice, crime, and pauperism," I am compelled to say that I think there is not much decrease in the first two; but in the last there has been a very great improvement. Our Settlement has given constant emphasis in favor of self-help and the effect of it is very manifest throughout the neighborhood. The societies that exist professionally for charity are, perhaps, one of the difficulties with which we have to contend.

As to the "decrease in juvenile delinquencies," we have no statistics that we can quote as to the influence of the Settlement directly upon this point. There is a great improvement in the neighborhood, part of which I think should be credited to the Juvenile Court and part to the Settlement.

As to the "improvement in sanitary conditions," I am happy to report that this is very marked, indeed, and I think it is very largely due to the Settlement work, possibly indirectly in the decrease in pauperism or the giving to the people the ability to demand better conditions, else they would vacate such houses as were notoriously bad.

As to the "Americanizing of immigrants," I think the Settlement influence has had much to do through contact with club life, entertainments, libraries, and the instilling of the American spirit: all of which are greatly helped by the public schools of the community.

As to the "increase of civic patriotism," I do not know as we have any basis upon which to form a well-grounded conclusion. There is undoubtedly an increase,

because of the things that have preceded this. Our Settlement is located in a largely American district.

As to the "decrease in the number of saloons, policy-shops, dance halls, variety shows," and the like, I am persuaded that the strong arm of the law is about the only thing that affects our district.

The Gospel Industrial Home, Boston, Mass.

Mrs. H. S. Caswell-Broad

The following account of "The Gospel Industrial Home," of Boston, by Mrs. H. S. Caswell-Broad, is of special interest because it describes an eminently successful application of principles and methods advocated in this book, which application was made some twenty-eight years ago.

The Home was neither a social settlement nor an institutional church, although it united the methods of both, and antedated both in this country.

This sketch will be found to contain not only valuable evidence but also helpful suggestions.

Facts

I had been among the Indians seventeen years; came home to Boston as the wife of a business man. As I had leisure I began to look for voluntary missionary work in Boston. Joined Professor Tourjee, of the New England Conservatory of Music, in his plan of holding evangelistic meetings in a Boston slum. People seemed to be converted—but not *permanently.*

Realizing that the *body,* as well as the *soul,* must be helped, in 1879 I decided to try an experiment. Selected a slum one mile long by one-half mile wide where there were some 30,000 people of all nationalities and conditions.

In the center of this congested community was the

old Salem Street Church, a fine brick building, covering 6,000 square feet of land, and seven stories high, owned by the Seaman's Friend Society, but which had been abandoned for years. Secured a lease of this building for five years, for $145 per month.

The only Protestant churches or missions in that vicinity were "Father Taylor's Bethel" (which soon went into the hands of the Roman Catholics), the Baptist Bethel, which still remains, and Christ Church, in the steeple of which Paul Revere directed the lantern to be hung. The old church is a show place now.

I went upon the street and invited women to come there and learn how to make and mend garments for themselves. At first they were shy, but in a few weeks this class numbered 200 women, under the care of a skilled teacher.

In the cellar of this building I discovered a laundry equipment, and a class in laundering was formed, under care of a skilled laundress. In time the laundry became self-supporting.

Young girls stopped me on the street, saying, "Can't *we* have a class?" And very soon a class of 200 girls was formed, who, under another teacher, were taught to sew and mend. This class also received lessons in millinery.

A class of fifty girls entered the laundry.

In time we had classes of girls under competent teachers in cooking, and kitchen gardening. Girls in this class were trained as table waitresses and chambermaids.

The next demand came from the *boys*.

This call resulted in classes for boys in carpentry, shoemaking, and printing. Girls were also admitted to classes in carpentry and printing.

In every class of boys and girls during the day and men and women in the evening, each teacher while

training the hand, gave lessons in physical and moral cleanliness.

Special effort had been made to secure *Christian* teachers, and the success in this respect was phenomenal. Every person employed in that building had a true missionary spirit. Visitors remarked that they felt the uplifting influence as soon as they entered "The Home."

Then came women who wanted "to belong," who had no capacity for the use of the needle, or the wash-tub; and so a

"Scrubbing Class"

was organized. When trained, occupation was easily found for these in railroad offices, on cars, and in public buildings.

You may notice that after the first class was formed other classes came into being through the appeal of those outside. It was better so. The number of each class was limited to 200. A waiting list was kept, and when a vacancy occurred there was a waiting one to enter.

It seemed best to open a

Library

for the benefit of the entire neighborhood. A room was prepared for this purpose by the Carpenter Class, and one thousand dollars worth of carefully selected books were placed upon the shelves. There was a large table in the center of the room, upon which were the magazines and newspapers of the day, surrounded by comfortable chairs. There were cosy corners where were small tables fitted with writing materials.

The lady who presided over this department selected books for the readers, gave good advice upon the subject of reading, wrote letters for men and women who

could not write, and won the hearts of hundreds of people in that vicinity.

We were appealed to for help in cases of sickness, and the sad fact that the sick were so wretchedly cared for in the poor cramped homes originated the idea of a

Loan and Relief Department.

A large room was set apart for couches, mattresses, easy chairs, baby carriages, cots, bedding, and other conveniences for the sick; and these articles were loaned on condition that they be returned when no longer needed by the patient. When thus returned they were cleansed and put in order for the next call. The lady who had charge of this department faithfully visited the families who were thus assisted.

As the work of "The Home" became known, people began to come there for a woman to sew, or mend, or wash, or scrub, or other service, and so

The Employment Department

came into being.

In this building there were a large dining-room and kitchen. This gave us the opportunity to open a restaurant where the people in the vicinity could have nourishing meals at moderate prices, and buy soup at five cents a quart for their families. The thrifty lady who had this department in charge made it self-supporting.

One fact was made absolutely clear in that region. Nothing was to be given away. And so, among the procession constantly going in or out of the door of "The Home," there were *no beggars*—and no one coming to us for what he or she "could get out of us."

Our Bank

We soon discovered that our people had no thought

of saving the pennies for the "rainy day." If they earned money, they spent it recklessly. They must be taught to *save*—but how? They could never secure a sufficiently large sum to put into a regular bank, and there was little in a three per cent. interest to inspire them.

"The Home" must open a bank! Again the carpenter boys came to the front, and prepared a neat case of shelves with doors that could be locked. An array of *collar boxes* formed the banking apparatus, and a bank book for each depositor. Men, women, boys, and girls were invited to bring any sum, however small, for deposit in one of these boxes, labeled and set part for that depositor. When ten cents should have been placed in the box ten per cent. interest a month was promised until ten dollars should have accumulated. This interest money was the gift of a wealthy gentleman who believed this was a wise way to help the poor. Of course it was benevolence, not business. That ten dollars was to be taken to a regular bank, and I was to become a trustee, while the depositor was at liberty to use the collar box to save another ten. The rapid growth in the Home Bank gave the depositor courage to go on in the good way. In five years I had 1,300 depositors for whom I acted as trustee. When the money was once in the regular bank it required very urgent arguments to convince *me* that it could be taken out!

The Babies

There were mothers who could "get work" if the children might be cared for. "The Home" opened its doors to the babies and little ones under five years. Cribs furnished with dainty white bedding for baby naps, and the regulation kindergarten apparatus for the older ones, were placed in large, airy rooms, pre-

pared by our young carpenters, and one hundred little ones made safe and happy every day, while the mothers were at work.

Five Cent Entertainments

In this building, so remarkably adapted to our work, was a church audience room seating 600 people and a chapel seating 200.

In the audience room we gave entertainments for which we sold tickets at five cents apiece. These entertainments were given by young people from the "uptown" churches, Harvard students, and others. Lectures were given to our crowd by distinguished speakers among whom was John B. Gough. We had select readings from James T. Fields, Professor Churchill, Elizabeth Stuart Phelps, Sara Orne Jewett, and others; concerts by Barnabee, Julia Houston West, Flora Barry, and other entertainers.

The Holidays

On the day before Thanksgiving, we gave an annual banquet to the women of our classes, each of whom, at this time, received a market basket holding a Thanksgiving dinner for her own home celebration on Thanksgiving Day.

At Christmas time the classes of boys and girls were also treated to a banquet, and the entire crowd to a Christmas tree. The hotels contributed the food, nicely cooked, for the banquets, while the generous public furnished abundant material for the Christmas trees. The students at Wellesley, Norton, and Andover gave practical assistance on these occasions.

When the newspapers began to advertise this work, gentlemen and ladies of leisure came down and offered their services as volunteer visitors to our families. Two

hundred such rendered kind service, under my direction, to those in need of friends. This experience was richly blessed to the visitors.

Once a month the public were invited to a reception at "The Home." At this time the classes were all on exhibition.

Religious Work

But this industrial work was but a stepping-stone to an effort to bring these crowds into touch with *Christ* and his boundless love for them. We could not give them "stones" while they were in such sore need of "bread." And so, we added to our force

A Chaplain

who held meetings every evening in our chapel, supplemented by midnight meetings three times a week. Consecrated young men volunteered their services to work on the street, winning the outsiders to these meetings.

I invited the Catholic priests of that region to lunch with me, and told them just what I was doing, and that while their people were attending the training classes they were also coming into the meetings. I told them I had no desire to proselyte, but I would not hold myself responsible if their people came into the meetings. They must take care of them. I gave the same message to the Jewish leaders. When I opened the circulating library, containing some 2,000 volumes, I invited the priests again, showed them the catalogue, and asked them to look the books over, telling them that if there were any there which they did not wish their people to read, I would see that they were not given out to them. Those priests were very friendly and seemed to trust me. They at least knew that I was working "above

board." Many of their people were converted, but they did not seem to blame me.

Prayer-meetings for mothers and children were held weekly. Also weekly lectures to mothers. Temperance meetings for all. Special temperance meetings with the children who were provided with temperance literature to carry to the saloons and into their own homes.

In five years $150,000 was expended in this work.

How did I secure the money? Under *God*, my principal influence was a small memorandum book. As each department was organized I devoted a page of this small book to figures, which revealed its actual cost. This amount included salary of teacher, gas, heat, and material for use of the class. When a gentleman becoming interested in our young carpenters at work said, "What does it cost to run this class?" I opened my small book and presented the figures, $250 a month. "I'll pay that," he said.

Several departments were thus adopted by individuals, while one church paid the salary of the chaplain.

Adequate salaries were paid to secure expert teachers in every department. My force of paid helpers numbered thirty.

Each special donor received a monthly account of the work, receipts, and expenses of that department.

In addition to contributions, several of the classes added to the income by sales of their work.

The Captain of the Police Department of that district made an official report at the end of the third year of this work, that the neighborhood had so improved that he had "taken off" one half of his force from that particular section.

This was encouraging; but our greatest joy came through the numbers who gave up a life of sin and entered into the joy of divine service.

In answer to your question as to numbers—at least 2,000 people were members of the classes, while the entire 30,000 people of the neighborhood were directly or indirectly affected, and more or less benefited by the influence of this work.

A very large proportion of the people were nominally Catholics or Jews, and I desire to say that there need be no trouble with priests, rabbis, or any religious leader, if they are treated with tact, frankness, and Christian love.

DEPARTMENTS

1. Woman's Sewing Class.
2. Woman's Laundry Class.
3. Girls' Sewing Class.
4. Girls' Laundry Class.
5. Girls' Cooking Class.
6. Girls' Kitchen Garden.
7. Woman's Cooking Class.
8. Boys' Carpenter Class.
9. Boys' Shoemaking Class.
10. Boys' Printing Class.
11. Woman's Scrubbing Class.
12. Library.
13. Loan and Relief Department.
14. Employment Bureau.
15. Restaurant.
16. Bank.
17. Kindergarten.
18. Religious Meetings.
19. Temperance Meetings.
20. Entertainments.

STATEMENT OF POLICE COMMISSIONER, NEW YORK

Colonel Theodore A. Bingham, Police Commissioner of New York, writes as follows:

Your letter of July 3 was duly received and reply thereto delayed awaiting report from the inspection districts wherein are located the Settlement houses you mentioned. They have just been received and are as follows:

"I have made a personal investigation in this matter, in pursuance of which I have caused the representatives of the Christodora House, 147 Avenue B; Henry Street Settlement, 265 Henry Street; College Settlement, 96 Rivington Street; and University Settlement, 184 Eldridge Street, to be interviewed, and learn that these four Settlements cover the entire territory comprising this inspection district and which has a population of 880,000 persons. Their mode of procedure to ascertain existing conditions in their respective localities is by reports submitted by young men and women who are members of clubs established by these Settlements, and upon whom devolves the duty of reporting on conditions that may come to their notice. In this way, the representatives of each Settlement are apprised as to all vice, crime, and pauperism in their district, and the prevailing sanitary conditions of the streets and buildings in their neighborhood, which is immediately brought to the attention of the proper officials of the city government for their action. Where an instance of vice or crime is reported by the Settlement to the police, the former invariably tenders its earnest coöperation with the latter, in order that the ends of justice may not be defeated, and the offenders arrested and dealt with according to law. I have had valuable and loyal assistance and support in this district of the University Settlement, of 184 Eldridge Street, who through their vigilance have aided me materially in suppressing prostitutes soliciting on the streets, as well as prostitution in tenements. While vice and crimes will at times be ob-

served in a certain quarter, these Settlements when established there, by the incessant surveillance exercised by their officers, with the coöperation of the police, have a tendency to ameliorate surrounding conditions, thereby reducing vice and crime to a minimum, and even I might say to an ultimate suppression. These Settlements do not devote much time to the question of pauperism, but when a deserving and urgent case is brought to their notice, the Charity Department is communicated with. I learn that in each Settlement there is established an employment bureau, which furnishes positions to the worthy and deserving unemployed.

"In my opinion the task of a policeman in this congested district, which is the center for the work and activity of the different Settlements, is more onerous and burdensome than in the aristocratic and upper section of this city."

APPENDIX C

LORD MACAULAY'S PROPHECY

Thomas Babington Macaulay, statesman, historian, and essayist, wrote a letter to an American, Mr. Henry S. Randall, in 1857, from which the following is an extract:[1]

"Through such seasons the United States will have to pass in the course of the next century, if not of this. How will you pass through them? I heartily wish you good deliverance; but my reason and my wishes are at war, and I cannot help foreboding the worst. It is quite plain that your government will never be able to restrain a distressed and discontented majority. For, with you, the majority is the government, and has the rich, who are always in the minority, absolutely at its mercy. The day will come when, in the State of New York, a multitude of people, none of whom has more than half a breakfast, or expects to have more than half a dinner, will choose a Legislature. Is it possible to doubt what sort of a Legislature will be chosen? On the one side is a statesman preaching patience, respect for vested rights, strict observance of public faith; on the other is a demagogue, ranting about the tyranny of the capitalists and usurers, and asking why anybody should be permitted to drink champagne and to ride in a carriage while thousands of honest folk are in want of necessaries. Which of the two candidates is likely to be preferred by a workman who hears his children cry for bread?

"I seriously apprehend you will, in some such season

[1] See Harper's Magazine, Vol. 54, p. 460.

of adversity as I have described, do things that will prevent prosperity from returning; that you will act like people who should, in a season of scarcity, devour all the seed-corn, and thus make next year not one of scarcity, but of absolute famine.

"There will be, I fear, spoliation. The spoliation will increase the distress. The distress will produce fresh spoliation. There is nothing to stop you. Your constitution is all sail and no anchor. As I said before, when a society has entered on its downward course, either civilization or liberty must perish. Either some Cæsar or Napoleon will seize the reins of government with a strong hand, or your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth."

APPENDIX D

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